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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE *EDINBURGH REVIEW* ON DISESTABLISHMENT.

Dwellers by tidal rivers know that in the slack water, as the tide begins to turn, vessels swinging at their anchors show signs of changing their position one after the other, according to their weight; and, when the heaviest are stirred, the current is already reversed. There have been many signs in the Press of late that the tide of public opinion on the question of disestablishment, after hesitating for long, has begun to flow with decision, and the strange gyrations exhibited by the venerable review above named, in its new article on the subject, will serve to confirm the impression. When it is suggested with apparent gravity that Mr. Binney, Mr. Newman Hall, "or even Archbishop Manning" might be made Life Peers and take their seats in the House of Lords, we feel irreverently reminded of

> A tub thrown to a whale,
> To make the fish a fool.

But the reviewer must have strangely miscalculated the serious religious conviction animating the movement which he deprecates, if he supposes that even so magnificent an offer can have the slightest effect upon it. Indeed, we cannot but think that, if this article represents the best case that can be made out for the Establishment by its ablest defenders, the end ought not to be far off. True, as Mr. Disraeli judiciously reminds us, Englishmen are not governed by logic. Still—Temple Bar notwithstanding—there is a limit to their endurance of anachronisms. And when it comes to this, that a professedly religious institution is to be defended on every ground *except* that of religion, the common-sense of the English public must soon realise the absurdity of the position.

We do not think that, in these words, we at all caricature the article in question. There are undoubtedly, here and there, indirect hints at hypothetical religious results; or rather at still more hypothetical dangers to religion, if disestablishment should be accomplished. But the advantages for which Dissenters are asked to sacrifice religious equality, and the Church to be content with its Erastian condition, are not those of religious earnestness or spiritual exaltation. We hear much of the promotion of theological literature—no doubt an excellent thing when it is the spontaneous expression of the religious thought of the times. Even more is said of the noble example of life peerages presented to the bishops; of the benefit of legal decisions on theological questions; of the coal-clubs, penny banks, and soup-kitchens maintained by the clergy; of the desirability of having an "*ex-officio* trustee of local charities," and of presenting motives other than "intense religious zeal" to candidates for the ministry. And if these, or such as these, are sufficient grounds for maintaining the present alliance between Church and State, no doubt a very good case is made out. But as to the propagation of earnest spiritual religion, not a word is said; indeed, on the contrary, the blessing of an Establishment is represented to be this, that it enables us conveniently to dispense with it. Thus, whereas Dissenters labour under the misfortune that every new congregation must start from a nucleus of religious zeal, "after the manner of the Primitive Methodists"; among Churchmen, on the other hand, "the first thing done in a new neighbourhood where a want of Church services is felt, is to build, and to some extent endow, a church, cutting off a district of which the new church is to be the ecclesiastical centre; then to appoint a clergyman; lastly, to collect a congregation." We have a notion that this was hardly St. Paul's way of proceeding; but, of course, if the spirit which animated him has wholly died out, we must needs adopt different methods. Only, when the life has departed, it is usually considered better to bury the corpse out of sight. "*I believe in the Holy Ghost.*" Amidst the decay of significance with which the casuistry of subscription has infected solemn words, has this grand utterance lost all meaning to the fashionable crowds who lisp it week by week? We speak it in sorrow and shame for the Christianity of the day, when we declare that the arguments of this article, however well fitted to support a national subsidy to unpopular literature, a national society for the organisation of charity, a national school for the cant of "sweetness and light," a national pension fund for the promotion of learned leisure—are an insult to the sacred greatness of the interests which we associate with the Church of Christ.

The writer must have been sadly in want of a stone to fling at the Liberation Society when he threw out the groundless insinuation, or rather hardy assertion that "disestablishment and disendowment meet with very opposite treatment." And this because at the conference held in November last, "some candid friend," to quote the words of the article, "with more zeal than discretion, had to elicit from the chairman a statement that disendowment was aimed at as well as disestablishment; or," adds the writer, "the meeting might have broken up without once hearing a word which is so studiously left unspoken." There might be, as we are told, "much of the wisdom of the serpent in this line of conduct." But we can scarcely see the harmlessness of the dove in misrepresentation so gross. The "candid friend," whom we do not happen to remember, might be characterised by zeal, but it must have been a zeal not according to knowledge of the movement in which he was interested. For it is scarcely going too far too say, that had the Liberation Society made disestablishment without disendowment its professed or even apparent aim, it might by this time have enrolled two-thirds of the clergy amongst its most ardent supporters. Has not the cry of robbery, spoliation, sacrilege, been the most effective instrument for evoking passion and riot at the Society's meetings? Have we not been asked with presumptuous sanctimony, "Will a man rob God?" And are we now to be charged with disingenuously concealing the purpose, which was the only pretext for these insults? There are, of course, difficulties involved in the question of disendowment, which require a careful and elaborate treatment, scarcely suited to the initial stages of a popular movement. There is a broad distinction to be drawn between funds avowedly left since the disruption of the ancient Church for the sustenance of Protestant Episcopalianism; and, on the other hand, that national property which belongs fairly to the whole people. But this distinction, though broad in theory, must require careful discrimination in practical suggestions. And, again, in regard to the large funds coming under the latter description, we have never for a moment pretended to decide in the present state of the controversy as to what their application should be. We count it not only wiser, but juster, to wait before adopting any final conclusions on this point, until we and our fellow-countrymen, now of a different way of thinking, may calmly take counsel together. Disestablishment is the first issue. The principle must first be conceded. And these are amply sufficient grounds for giving to it a prominence in public discussion. But that we have ever for a moment through reticence or obscurity, made ourselves justly chargeable with a policy which would rob the people of England for the benefit of a fashionable sect, we most confidently and emphatically deny.

It is surely a poor defence for a legal establishment of religion to say, that but for it the pampered church would "break up into half-a-dozen sects." What is this but an acknowledgment that they are kept together now, not by sympathy, not by brotherly love, not by reverence for a common faith, not by any value for Christian unity, but—it is not we, it is the *Edinburgh* reviewer who says it,—by an ignoble clinging to social privilege or even a baser love for loaves and fishes? We were not aware that the sectarian division had gone so far. But if there were half a score or even half a hundred sects instead of the sacred three which are usually counted, better far, we say, for themselves, for the Church, and for the nation, that they should honestly live their separate lives, and bravely testify to their fragments of truth, than that, chained together like unwilling hounds, they should hate each other the more through this enforced association.

Of course we are treated afresh to the threadbare satire on dependent ministers and independent congregations. "He," the minister, "is accused we will say of some form of heresy. Who are his accusers? The congregation. Who are his paymasters? The congregation." Is it then impossible that there should be a sympathetic relation between teacher and taught—such that gratitude for spiritual gifts shall beget a loving support and affectionate deference? If it be, then the true idea of the Christian pastorate is impossible of realisation. But if that is the sad conclusion of a nation blessed for so long with the elevating influences of an established religion, we, for our parts, are not content to accept as a substitute a tyrant enthroned in a "coward's castle" lording it over inanimate sheepishness, rather than the flock of the Lord. Such weary iterations of stale sarcasm might be expected; but we really think

that, at this time of day, it requires some unusual hardihood to point to the misery and ignorance of the rural parishes as the great glory of the Establishment. Things are admitted to be bad; and the only plea urged is, that were it not for the educated gentleman in every village they would be far worse. After the evidence which we have that no European population out of Turkey or Russia is more helpless or more benighted than our agricultural labourers, we might be content with the rejoinder that worse off they hardly could be. But what says our Reviewer himself? Is the village church, in his opinion, the real centre of spiritual influence? On the contrary, in those very rural districts which he claims as the special province of the Church, it is precisely, he tells us, "the pious poor who are so apt to adopt some form of Methodism," and whom "Mr. Miall has already." We are, indeed, presented with a picture hovering between the pathetic and the ludicrous, of the "educated gentleman" sitting at a desk in a draughty schoolroom, on a winter's evening, to receive and to enter, week by week, the half-pence which nothing but regular attendance will arrest on their way to the beer-shop. "Is it," we are asked, "a very charming employment, for an educated man to listen night by night to the stammering and stupefied efforts of blundering clowns at their horn-books? And does the ladling out of savoury soup into greasy cans, brought by dirty and clamorous applicants, constitute the highest reward of learning and piety"? We should say, decidedly not. But if the distressed clergyman would step into the nearest Methodist chapel on the occasion of a tea-meeting, or an evening class, he would discover that free churches have developed better ideas on the division of spiritual labour. He would find the homely preacher surrounded by a score of sympathetic souls, who would be ashamed to waste their minister on drudgery, for which they think themselves far better fitted. Indeed, after the evidence which has been collected on the subject of the rural parishes, a specimen of which we gave in our Supplement last week—after the admissions which the Reviewer himself has made about the "pious poor," above all, after the comments of "S. G. O." in the *Times* on the wonderful power of Mr. Arch and his colleagues, precisely on account of their religious influence—it is time that this nonsense about educated men amongst blundering clowns, or about soup-ladling clergymen, should cease for very shame. The people have found their pastors, and they are following them; but those pastors are not the State-paid officials whom the *Edinburgh* reviewer regards as the salvation of society.

ECCLESIASTICAL NOTES.

ECCLESIASTICAL bills do not make much better progress this year than other bills. The Society of Friends have, it is true, procured the passage of their Marriage Law Amendment Bill, which has moved as unobtrusively through both Houses as the members of the Society move through the world. It is clear, also, that the Sites for Places of Worship and Schools Bill will not experience much difficulty. Mr. Morley stated the object of this measure briefly but persuasively the other day, and although some small amendments may be moved in committee, they are not of such a character as to occasion any apprehension. To-day, once more, the Burials Bill is down for committee, but whether anything will be done is a matter of uncertainty. The Ultra-Church party like the measure as little as the Ultra-Tory party like the Ballot Bill, and, although they know that it must ultimately become law, they have made up their minds to make the process of legislation as tardy as possible. We notice that, in response apparently to Mr. Disraeli's remarkable appeal, petitions against the measure are being presented in considerable numbers. Mr. Gladstone has made no appeal, and is rather unlikely to make one, for petitions on the other side, but there ought to be no difficulty in making a somewhat considerable demonstration. The bill is not one to call for an exhaustion of the petitioning power of the Nonconformist community, such as is asked from Churchmen, but only for a slight exertion in that direction.

By-the-by, amongst many other matters, this subject came up at the Salisbury Diocesan Synod last Wednesday, and actually occasioned a divided vote. It was moved that a petition should be presented in favour of Lord Beauchamp's bill, whereupon, we are informed, Mr. Grove, M.P., expressed his opinion that Dissenters had a grievance. He thought that they should have liberty to use a service of their own, consisting of extracts from the Bible read, and a hymn sung, and that such a service should give no cause of complaint to Churchmen. The original motion was, however, carried, but seventeen hands were held up against it, which was something for a diocesan synod. But it must be remembered that laymen sit in these synods, although the speaking, as in the Congregational Union and similar bodies, is nearly altogether confined to "the clergy."

Probably we get, from the proceedings of such a body as this, a more accurate notion of the general direction of thought amongst Churchmen—strong Churchmen, that is to say—than we can get from any other source. We find this synod taking up, first, the question of the diocesan inspection of schools for religious teaching, which occasioned a really interesting discussion. How differently the same things may present themselves to different minds may be gathered from a speech upon this subject, made by the Rev. T. Pearson, who said:—

> They were now in a critical time, for they were giving up the right they ought to possess of giving children religious instruction in their schools. He had watched the Government action with regard to education for a great many years. A great bribe was offered to the clergy to accept Government aid, and in proportion as that aid was increased, so this peculiar privilege of the clergy gradually lessened, and now the religious instruction was brought as near as possible to zero. They had the conscience clause, and now the question was raised whether the hour or half hour devoted to religious subjects could be continued. Every grant the Government had given had been an injury to the Church, which might say during the last twenty-six years as Jacob said to Laban, "Thou hast changed my wages these three times." The Government employed inspectors to examine the children on secular subjects, and he thought that they might take a lesson out of the State books in thi respect and appoint inspectors for religious subjects.

After this the synod passed on to the question of lay helpers, and it was agreed to form a lay helpers' association, whose duties, as we gather, would be somewhat similar to those exercised by elders and deacons and class-leaders in some Nonconformist churches. The Burials question was then discussed and disposed of in the manner already stated, and then the Occasional Sermons Bill came up, and after a very pertinent debate, the subject was disposed of by a resolution against the admission of "lay preachers" to pulpits. It was next resolved to petition against the Public Worship Facilities Bill, but when the Deceased Wife's Sister Bill came, such a division of opinion was manifested, that no petition from the Synod was passed—only one for the signature of individual members. The petition against disestablishment and disendowment was unanimously agreed to without discussion; parochial councils were next approved, and then deaconesses became a bone of contention, some very hard things being said against them. Special parochial religious missions were approved of, as was the systematic parochial support of Church societies. We think we see from all this a slightly increased tendency to liberalism and charity, and that a great process is going on for the education of Churchmen in self-government and self-support.

Archdeacon Denison has again spoken, after his old wont, upon ecclesiastical matters. If the world never before beheld the sight of a brave man struggling with adversity, such a sight is now to be beheld in the archdeacon struggling against the spirit of the times. In his visitation charge delivered at Taunton last week, he expressed his firm belief that the Church of England would be disestablished and disendowed. This was what he added—

> One thing, however, was worse than disestablishment and disendowment, and that was establishment and endowment which should have no particular form and faith. The danger to the creed of the Church of England came from those who were ready to give up bits of it to "save," as it was called in the patronising phraseology of that pestilent thing ecclesiastical diplomacy, the rest of it. The Church of England was reformed, that was, formed again upon the primitive model as a part of the Church Catholic, and had existed in this country from very early times of Christianity. What was called the Establishment was three hundred years old. It was an accident of the Church only, not the essence of it. It might pass away altogether, and the Church remain as it was. The Church of England was showing many signs of renewed and vigorous life. The Establishment being subject to the course of religious and political change, which the Church was not, was suffering year by year in the natural order of things from aggression, spoliation, disparagement, and defeat; and, much more than from all these, from the successive compromises made in its name by its bishops, clergy, and people with the civil power. He had ceased to think the Establishment worth keeping, and he had come to the conclusion that it was bad for true religion that it should continue to exist.

Years ago we said that we hoped to live to see the day when the archdeacon would join the Liberation Society, and now we can see no reason why he should not do so at once. He has come to the conclusion that it is "bad for true religion that the Establishment should continue to exist." That is the whole ground of the Liberation movement.

What is to be done with the Athanasian Creed? Churchmen of all kinds are in a sort of *furore* of excitement about it, which, we apprehend, will not be lessened by the recent published correspondence between the Archbishop of Canterbury and the Bishop of Lincoln. The archbishop, it will be remembered, said in Convocation—"We (the archbishops and bishops) do not—there is not a soul in this House who does—take the concluding clauses of the Athanasian Creed in their plain and literal sense." The Bishop of Lincoln writes to the archbishop suggesting that, as those words have been severely commented upon, his grace must have meant something by them which they did not convey, and so puts his own gloss upon them. Whereupon the archbishop writes to the bishop that he certainly meant what he is supposed to have meant—viz., that "on the common principles of equity and charity, the clauses are not to be understood in an unqualified and absolute sense." The archbishop goes on to say that he expressed his belief that every member of the Church adopted some such modification of the literal meaning of the clauses. He adds—and we call attention to his words:—

> I am confident that it is only in a modified sense, with such qualifications as you allude to, that these clauses of the creed are retained by the Church; and, though I see no inconsistency in subscribing the words with such acknowledged qualification, I still feel that it is in itself an evil to use words which require such explanation. If these clauses remain they will always be used with such qualifications as you have alluded to, whether an explanatory rubric distinctly stating the qualifications be adopted by the Church or not.

If ever there was an apology for what is generally termed "Jesuitism," we have it in these sentences. Even in the service of the Church men are to use words contrary to their acknowledged meaning—use words which do not mean what they say, while the clergy are not to say what they mean when they use them. And the archbishop sees "no inconsistency" in this! But inconsistency with what? The Established Church system of morals, the Divine standard, or, say, an ordinary human standard?

It would seem that the leaders of the Established Church of Scotland have resolved to make an attempt in Parliament to get rid of the law of patronage. The movement in that direction, which has been going on for the last two or three years is to be brought to a head. The Government is to be asked to bring in a bill upon the subject, and it may be supposed that, if the Government should decline, some independent member will perform the office. A deputation, we understand, is in London interviewing members of the Cabinet and others, and as a result of the interview with the Duke of Argyle, it is stated that the Duke will himself bring in the bill. The Scottish Establishment has never been like the Scotch character, which is said to be peculiarly "canny." Like our own Establishment, it has been an embodiment of some of the worst instead of the best features of the national character. But it is "canny" in this case. Patronage, which it clung to like "grim death," has worked sore evil with it, and it would like to be a little freer. But it doesn't say a word about getting rid, at the same time, of the endowments which have accompanied patronage.

We have heard, more than once, something about the inalienability of Church edifices, and how, if they are once built, they remain "consecrated for ever" to the purposes for which they were built. We have a pretty commentary upon this, as well as a pretty illustration of the state of the Establishment in Wales, in a private bill which is now before the legislature, and which has already passed the Lords—the sale of the only Established Church edifice in Cardiff for Welsh-speaking people. The church, we are informed, was erected in 1854 by the late Marchioness of Bute, and, as there are 26,000 persons in Cardiff who speak Welsh in preference to English, it might have been supposed that it would be a success. But it has been a total failure, and it is now to be sold to the Roman Catholics. Welsh Episcopalians must be few enough for this to take place.

"NONCONFORMIST ENDOWMENTS."

In the House of Commons on Monday night, Mr. Cubitt gave notice of the following motion for an early day:—"That an humble address be presented to Her Majesty, praying Her Majesty that, by means of a Royal Commission, full and accurate particulars may be procured of the origin, nature, amount, and application of any property or revenues appropriated to the uses of religious bodies in England not in connection with the Church of England." This notice, which will probably never be seriously acted upon, is of course a parody—and a rather silly one—on Mr. Miall's motion for an inquiry into the revenues of the Established Church. If Mr. Cubitt were able to show that Nonconformist bodies derive any portion of their property or revenues from the State, his motion would have some relevancy. But Dissenters come into court with perfectly clean hands, and the proposed inquiry of the hon. member for West Surrey is no better than a forgotten joke.

THE LIBERATION SOCIETY.

OFFICIAL CHANGES.—Mr. H. R. Ellington has, we learn, accepted the office of treasurer to the society, as well as that of chairman of the Executive Committee, as successor to Mr. Edwards; and those who know the amount of time which he has devoted to the society's affairs, and especially to its financial business, will, we are certain, recognise the fitness of both appointments. We are further informed that the committee have thought it would be advantageous to appoint a country, as well as a home treasurer, and we are glad to add that so tried a friend to the society as Mr. Alfred Illingworth, M.P., has cordially accepted the office. We hope that the entrance of the new treasurers on their work will be signalised by a considerable accession to the number of the society's subscribers. We may add that two vacancies in the London portion of the Executive Committee have been filled by the appointment of the Rev. Wm. Braden and Mr. Sydney Cockerell. The new agent for the Lancashire district has also been chosen; the choice of the committee having fallen on Mr. J. Fletcher Alexander, of Ipswich—a son of the late Rev. J. Alexander, of Norwich, and a grandson of the late Rev. W. Alexander, whose name is a household word among those who are acquainted with the modern history of Lancashire Nonconformity.

THE ANNUAL MEETINGS of the society are to be held on Wednesday week, the 1st of May. The council meet at noon to receive the annual report, and to review the society's proceedings for the year; and in the evening the usual public meeting will be held, and in the same building which proved so satisfactory a place of assembly last year—viz., the Metropolitan Tabernacle. The chairman will be Isaac Holden, Esq., of Bradford, an influential member of the Wesleyan (Conference) body, and the Liberal candidate at the recent North-West Riding election; and of the expected speakers the *Liberator* says:—"We expect that the arrangements will be such as will ensure one of the best metropolitan meetings the society has ever held."

THE SOCIETY'S INCOME.—We are requested to state that Saturday week, the 27th April, being the time for closing the account for the current year, the treasurer will feel obliged if those friends who have not yet collected the annual subscriptions in their several localities, or have not sent their own subscriptions, will do so with the least possible delay. The society's organ states that "more than usual effort is required this year, not only because the cessation of the special fund must necessarily occasion a diminution of income, but because the illness of some of the society's agents has interfered with the work of collection. Let no one this year, therefore, suppose that the society has an overflowing exchequer, and needs no financial help, for the contrary is the fact."

A LANCASHIRE DISTRICT COUNCIL is about to be formed, with a view to combined action in all the towns within thirty miles of Manchester. The representatives of the various local committees are to meet on Friday afternoon, for the purpose of formally constituting the new organisation, and Mr. Carvell Williams is to be present on the occasion. That gentleman will, in the evening of the same day, also address the students of the Lancashire Independent College.

LEIGH.—On the 9th inst., the Rev. Marmaduke Miller, of Huddersfield, delivered a lecture in the Drill Hall, Leigh, to a numerous and most respectable audience, his subject being "Church Property: Who's is it?" The meeting was most ably presided over by Henry L. Peters, Esq., of Hindley Green. At the close of the lecture, which occupied two hours, the Rev. T. Mills, in proposing a vote of thanks, said that Mr. Miller had given a fair, honest, and manly statement of the Nonconformist position. T. T. Hayes, Esq., seconded the vote, which was unanimously carried.

WOLVERHAMPTON.—The Rev. Charles Williams has delivered a second lecture here, to a crowded and deeply-interested audience. The object of the second lecture was to reply to the Rev. J. Williamson and Mr. Touchstone, and it included both the Scriptural and the financial aspects of the question. The Rev. W. H. Charlesworth, who proposed a vote of thanks, said that the lecturer had fully made out his case, and the Rev. T. G. Horton expressed a similar opinion. Since then a great "Church defence" meeting has been held, Dr. Massingham being the principal speaker; and now the Liberators propose having one more lecture from the Rev. Charles Williams, whose services they highly appreciate. The excitement caused by the subject is increased by the fact that, in consequence of the Ritualism in some of the Episcopal churches in the town, and the refusal of the bishop to interfere, the Rev. Mr. Cornwall, one of the local clergy, has published some elaborate letters, in which he refuses to engage in a conflict to defend the Establishment, which, under the circumstances, he thinks is not worth defending.

ESSEX.—To-night the first Liberation lecture delivered at Tiptree is to be given by the Rev. N. T. Langridge. To-morrow night Mr. Neville-Goodmon, M.A., of Cambridge, is to deliver an address at Chelmsford; and on Friday he and the Rev. N. Langridge are to address a public meeting at Colchester.

THE CENTRAL NONCONFORMIST COMMITTEE AND THE ENDOWED SCHOOLS.

A deputation with reference to the numerous schemes now issued for the management and reorganisation of endowed schools, waited upon the commissioners on Thursday, April 11, at the offices, Victoria-street, Westminster. The commissioners present were Lord Lyttelton, Canon Robinson, and Mr. H. J. Roby. The deputation was composed as follows:—Mr. E. Miall, M.P.; Mr. R. N. Phillips, M.P.; Mr. E. A. Leatham, M.P.; Mr. E. T. Gourley, M.P.; and the Hon. Auberon Herbert, M.P. From Central Nonconformist Committee, Birmingham: Messrs. W. Middlemore (chairman), R. W. Dale; the Revs. H. W. Crosskey, J. Jenkyn Brown; Messrs. J. S. Wright, Jos. Chamberlain, and F. Schnadhorst (secretary); James Heywood, Esq.; the Revs. Dr. Raleigh, J. G. Rogers, and A. Hannay, of London; Messrs. Joseph Leese and Stanway Jackson, of Manchester; Mr. Alderman Manden, Wolverhampton; the Rev. Jos. Wood, Leicester; Mr. John Copland, Chelmsford; and the Rev. W. P. Lawrence, of Gillingham.

Mr. MIALL, in introducing the deputation, expressed on their behalf their appreciation of the general educational merits of the Endowed Schools Act, and also of the various schemes issued by the commissioners.

Mr. R. W. DALE then made a general statement of the objections entertained by Nonconformists. They objected to the clause appearing in all the schemes compelling the governors to provide religious instruction. The Act itself contained no such provision, and while no doubt the commissioners would be exceeding their powers if they inserted a clause in their schemes prohibiting religious instruction, it appeared to him that they were also going beyond them by enforcing its provision. Nonconformists also strongly objected to the composition of the governing bodies of the schools, and to the principles upon which they were constituted. In nearly every instance they secured an overwhelming preponderance to members of the Church of England. The number of co-optative governors was excessive—in many cases a majority of the whole—and an investigation of twenty schemes showed that of these 111 were members of the Church of England to eighteen Nonconformists. Strong objection was also entertained to vesting the election of governors in sectarian bodies; thus in the schemes for Brinport and Gillingham the selection of governors was vested in the governing body of King's School, Sherborne, a purely Church of England foundation.

Lord LYTTLETON: That has been withdrawn.

Mr. DALE: Again, in the Chelmsford scheme the churchwardens elected a governor, and in the Sherborne scheme, the churchwardens were *ex-officio* governors.

Lord LYTTELTON: They have been withdrawn.

Mr. DALE: I am delighted to hear it.

Lord LYTTELTON: You see what a power you are, Mr. Dale.

Mr. DALE proceeded to enumerate other objections to the schemes, and stated that objections to special schemes would be made by other members of the deputation.

The Rev. W. P. LAWRENCE addressed the commissioners on the Gillingham scheme, and the Rev. JOSEPH WOOD on the Leicester scheme.

The Rev. H. W. CROSSKEY presented the case against the scheme for the Birmingham school, stating, first, that a meeting had been held in Birmingham, and a memorial would be forwarded in writing. Mr. Crosskey objected to clause 50 in the scheme compelling the governors to provide religious instruction, and urged that it was desirable, in the interests of justice and religion, that the instruction given in the various schools of the foundation should be confined to those subjects described in the scheme as secular. Dealing with the composition of the governing body, Mr. Crosskey showed that of twenty-six governors, in all probability seventeen would belong to the Established Church. Twelve were to be appointed by the present governors, who are all Churchmen, and would, without doubt, appoint from among their own number. Four were to be appointed by the school board, but so long as the school board was elected by the cumulative vote, Nonconformists could not recognise it as a truly representative body, and as the board was at present constituted, it did not represent the majority of the inhabitants, and its nominees would, in all probability, be members of the Church of England. These, therefore, with the chairman of the school board, who is to be an *ex-officio* governor, united with the twelve co-optative governors, would constitute a majority of 17 out of 26 on the supposition that the mayor and the whole of the eight selected by the town council would be Nonconformists. The only course which could be satisfactory would be to give to the town council the nomination of a working majority of the board.

Mr. MANDEN showed that out of twelve governors of the Wolverhampton school eleven would be Conservatives. Mr. F. SCHNADHORST referred to the fact that in thirty-six of the schemes as originally issued clergymen were made *ex-officio* governors. these had been declared illegal and removed. In most of the schemes, however, as amended, the clergyman appeared as a co-optative governor. Not only so, but he was appointed to serve for ten years.

Mr. ROBY: No longer than the other co-optatives.

Mr. SCHNADHORST: No, but twice as long as the representatives. Therefore although they seemed to have obtained a great advantage by the remova of the clerical *ex-officios*, the practical difference was not, after all, very great.

The Rev. J. JENKYN BROWN having referred to the evils of election by vestries, Mr. CHAMBERLAIN made a forcible statement as to the fact that when the Commissioners arranged for the formation of elementary schools they placed them under clause 7 of the Elementary Education Act, providing for the time-table conscience clause, but not under clause 14, which excluded catechisms and formularies, thus making them practically denominational schools.

Mr. JAMES HEYWOOD having addressed the Commissioners Lord LYTTELTON replied. Referring the deputation to a report of the proceedings of the Commissioners which would shortly be published, he dealt with the points raised in detail, and assured the deputation that the most earnest consideration would be given to their representations. Canon ROBINSON and Mr. ROBY also replied. A general conversation afterwards ensued, and the interview terminated, having lasted nearly three hours.

THE CHURCHES AND THE RELIGIOUS EDUCATION OF NEGLECTED CHILDREN.

The following paper, entitled, "How are the Churches to provide Voluntary Religious Education for Neglected Children," was read by the Rev. Samuel Pearson, M.A., of Liverpool, at the meeting of the Lancashire Congregational Union in Manchester on the 10th inst.:—

Nonconformists have no reason to be ashamed of the attitude which they have ever taken in deference to the education of the people. They have ever been the staunchest friends of education, and in due time they will receive their fair share of honour and appreciation. In the meanwhile, the clergy of the Established Church are being smothered with praise because they have been willing to immerse their hands and arms in the public coffers and to draw therefrom enormous grants which, under the specious disguise of donations for elementary education, have been utilised for teaching the living generation the immaculate virtues of the State Church, and the grievous and unpardonable sin of Dissent. That the laudations bestowed upon them are, from a Churchman's point of view, well deserved we would be the last to deny; but that Nonconformists are in the least dishonoured, degraded, and blameworthy, we refuse for a moment to admit. If 70 per cent. of the education of the country is conducted by Church schools, we can only gaze in wonder on the amazing powers which the Establishment has of absorbing national wealth, and, in view of the injustice which such an appropriation has involved, and threatens to perpetuate, be thankful that our hands are clean, and that Dissenting dogmas have in no case been forced upon the rising generation by means of State funds and State machinery. When the blinding passions of the hour are passed, the country may come to recognise that Nonconformists have, in proportion to their numbers and wealth, done more for the religious education and secular training of the community than any other body of citizens in the land. "He that believeth shall not make haste."

When Nonconformists opposed State interference with education it was on the ground that education must be religious, and that it would be in the highest sense detrimental, as well as unlawful, for the State to trespass on the province of religion. From that principle they have never swerved, if we may except a momentary hesitation with regard to the introduction of the Bible into day-schools supported by Government. That hesitation arose, amongst other things, from an over confidence in our opponents, who we thought were so bent on carrying through the great cause of education that they would never consent to employ the Education Act of 1870 for sectarian ends. We were deceived, and have been since by many signs and wonders undeceived. Compromise is at an end; waverers are falling back on the unchanging principles of religious liberty; and, much to our own satisfaction and strength, much to the distress and discomfiture of our opponents, we are determined to restrict the functions of the Government within its own proper boundaries. Secular instruction by the State, and religious education by the parent or the churches, this is the

only logical, reasonable, righteous, and Christian platform on which to stand; and at last we feel it under our feet. Some of the weaker brethren still stand on the borders of our land, rejoicing doubtless in their own breadth of view, deprecating our narrowness, and casting sidelong glances at certain Broad Churchmen to whom the depth of inconvenience is sacrifice for principle. But we may safely leave these to be operated upon by time and the Right Hon. W. E. Forster, both of whom are staunch friends to Nonconformists, albeit they are blissfully unconscious of the fact. We take then for granted that Nonconformists will pledge themselves to use every effort to relieve national schoolmasters and schoolmistresses from the duty of giving religious instruction in elementary public schools. Fortunately, we may safely do this after the emphatic and clear deliverance of the memorable conference held in this city in January last. The separation of the true functions of the State from those of the Church is the crusade on which we have entered, and there can be no manner of doubt that we shall in the end be successful.

But while we seem for the moment to be thus anxious about the duties of the State, our real solicitude has regard to the responsibilities and glorious privileges of the Christian Church. Our deepest feelings are hidden from the bulk of men; for while we appear to be most bent on teaching the elements of ordinary instruction, we are ten thousand times more earnest to make this simple instruction the means of imparting the truths of the Gospel to the rising generation; and our contention is that for this latter and by far more important purpose, the Church is, next to the godly parent, the only agent that ought to be employed, and that can in the end be employed effectually. And if it be ungenerously urged that this is an after thought which we are now pressing forward for party purposes, we have only to say that such a charge is a libel upon us, and betrays most culpable ignorance of the history of the Christian Church in general and of Nonconformity in particular. The Bible Society was not set on foot by the State; the great missionary societies were not inaugurated by the State; and Sunday-schools, which now number millions of scholars voluntarily gathered together and voluntarily taught, were not the creation of the State. The Christian Church has within it the supernatural powers of the Holy Ghost, and holds the revealed truths of Divine love, and in all its chequered history it has received no advantage, as far as we can see, from the patronage of the State, and much less from its persecution. It is therefore altogether amazing to be told in these last days that the waifs and strays of society can only be gathered into the Christian fold by employing the policeman's truncheon on the one hand, and by sending the bailiffs to distrain our goods on the other. A Government may stoop to such wretched and short-sighted expedients; but that Church must have lost its faith in the living Christ which consents to use force to spread its truth.

We are forbidden, then, as I take it, by the genius of Christianity from employing force in any shape in the teaching of religion. Whatever powers the Education Act, therefore, confers upon us by its permission of the use of compulsion, that compulsion is on all hands strictly confined to the secular elements of instruction. It is so according to the framers of the Act, for they have insisted that in every school aided by the State there shall henceforth be a conscience clause. The complete freedom to receive or to refuse to receive religious teaching, is here admitted and enforced, though, as we believe, in a most objectionable form. The principle of the liberty of religion is conceded on all hands, and though the spirit of persecution is yet strong in those who insult us with conscience clauses, yet it now comes with the gloved hand of toleration. Complete equality can only be obtained when no parent can compel the State to give religious instruction to its child, and when no child whatsoever shall have to invoke the aid of the law to absolve itself from the necessity of receiving religious instruction. Then sectarian rates and taxes will be at an end, and conscience clauses will be things of the past.

The rude and clumsy methods adopted by the State may remind us of those finer instruments which have been placed in the hands of the Church. There is a compulsion which emanates not from the tribunals of judgment and comes not forth from the assembly of senators. Its voice is not that of thunder, it wields no sword of State and owns no prison dungeon, yet it is stronger than force and mightier far than the sceptred monarch. Gentleness is on its brow, pleading is in its outstretched hands, and as with humble mien it descends to men of low estate, stony hearts are melted and strong stubborn wills are bent without being broken. It is the compulsion of Divine love, and it received its highest exemplification when the Incarnate Love of God received publicans and sinners, or said, "Suffer little children to come unto me, and forbid them not."

My first suggestion, therefore, is that each church should watch more carefully over the young committed to its care, among whom I would especially include the neglected children of ignorant, destitute, and vicious parents. For this purpose it would be necessary to have a band of devoted men and women in each congregation, whose chief business it would be: first, to canvass the neighbourhood in order to secure the attendance of all children at some place of religious instruction, and then carefully to watch their attendance and their progress. I advocate nothing formal at the commencement of such a movement. What is greatly to be desired is that Christian Churches should be burdened with the thought that there are probably a great number of children whom they could touch but who are at present brought under no influences but those of a bad home and of the open street. A clear conception of the work that has to be accomplished is the first requisite, and in obtaining necessary information much labour and visitation would be necessary. Are the churches of Lancashire and of the country generally, willing to undertake this most urgent and important work? If so, now is the time for prayer, for consideration, and for earnest effort. Here is a question with which our Church meetings should grapple, and in which in each case will require for its settlement the respect, wisdom, and the most ardent enthusiasm that we can command. The matter is local, coming home to each separate community in its own special form. Yet it is not, perhaps, inappropriate to suggest a conference of two or three days' duration, where the best ability of our churches might be utilised. Few things are wanted more at the present crisis than guidance and information. Religious people are much perplexed as to their duties to neglected children, and a few papers on the subject now under consideration, with a free discussion thereon, would be exceedingly opportune and welcome.

The foremost subject of interest under present circumstances should be our Sunday-schools—how they may be improved, both extensively and intensively. That the number of scholars may be largely increased is quite certain, if only proper means be taken to secure the result. If all the ladies and gentlemen who take a nap on Sunday afternoon were for one day to forego their luxury, and each obtain a fresh scholar, the augmentation of our numbers would be immense. We may get children to our schools by the asking, for parents are, on the whole, well pleased that an interest should be manifested in their little folks, and are not above the consideration of getting them out of the way for a few hours. Nor, indeed, are they indifferent to the religious education of their children, although it is, I believe, a libel on them to assert that they want that religious teaching at the hands of the State. When they see Christian people anxious to impart Christian truth, and those who believe the Bible to be something more than an English classic willing to teach its ennobling truths, they will say, "Let our children be taught by these good friends; we can trust them better than the school-board visitor and the national schoolmaster." Much has been said about the wishes of the parent. When the parent can get a hearing for himself, and the priests stand aside for once in respectful silence, I have no doubt that he will spurn the claims that have been made in his name, and ask for Bible-teaching at the hands of those who provide it voluntarily.

I anticipate no difficulty, then, in enlarging the operations of our Sunday-schools as far as increased numbers are concerned. My fears are raised, however, respecting the efficiency of the work that will be done, though let me add that at its worst, I believe it to be ten times better than the so-called religious teaching which goes on in national schools, at its best. Yet there is great need of reform in our Sunday-school system. In the first place, we want better buildings. Children should have plenty of space, fresh air, and sunlight. Subterraneous schoolrooms, as it appears to me, are a great mistake. If they are said to be the wisest things under the sun, a simple experiment might put this assertion to the test. Let the adults descend into the gloomy caverns to carry on their worship, and the youngsters take possession of the upper regions. It is not difficult to tell which would have the best of the bargain. The room should be chastened by colours not too glaring, not too sober; the window-sills should be furnished well with flowers brought from the greenhouses of the well-to-do people in the congregation; the scholars should have seats on which it is not a penance to sit, with backs thereto; each teacher should be provided with a small table, a decanter of water for the use of the scholars, and occasionally for his own use if he should be *dry*; and the room should be hung with engravings from the great masters, these latter being presented by gentlemen with spare means and good taste. In the absence of the engravings, cheap but artistic wood-cuts, illustrating sacred history, could easily be obtained. Above all it is indispensable to have separate rooms neatly furnished for the elder scholars. Without these it is almost impossible to retain them, and it is most difficult to teach them. It is needless to add that the infants should have a large airy room, provided with a gallery, a box of letters, abundance of pictures and diagrams, a little harmonium, and a very cheerful teacher.

These, however, are matters of detail which wise workers will have no difficulty in settling. One of the main things we have now to consider is the improvement in numbers and quality of our staff of teachers. Too often the raw recruits are sent to teach in the Sunday-school, and young men and women of frivolous disposition and undecided character have this most important work assigned them because they are the only ones who seem to offer themselves. We want men and women of experience, of education, and of mature Christian character. If fathers object that their own children have to be taught, let them be urged to bring the elder ones to the school and teach them side by side with the poorer and neglected. The parent would thus teach his own children and other people's beside, and all concerned would obtain a double advantage. The parent would receive an impetus which would develope his teaching power to a wonderful degree, his own children would begin to feel very early in life the inestimable advantage of associating with those belonging to other classes in society, while they would also benefit from the innumerable feelings kindled by place and time, and the children whose case we are now especially considering would reap untold profit. We must claim for our Sunday-schools the best workers that the Church can produce, and great care ought to be exercised that the teaching should be after a continuous and prearranged plan. The preparation class, where teachers, if possible, under the guidance of the pastor or some competent clergyman, meet to deliberate on the meaning of Scripture, will of course be an important feature of Sunday-school organisation. It will then be as discreditable for a teacher to appear in his class unready as for a minister to offer a few observations in lieu of a premeditated discourse.

This Sunday work will, however, be totally inadequate to meet the wants of the case. We must carry religious teaching into the week.

In doing so our own buildings should first of all be utilised. Whether special services for children could be conducted in our chapels once or twice during the week, either before or after school hours, is perhaps open to question. I have twice attended a morning service for children at the cathedral in Cologne. The children trooped in at eight o'clock, with their satchels and school gear; they joined in the prayers, they sang most sweetly, and then went off to their schools. It would not be hard to find two or three gentlemen in most congregations to conduct such a service on their way to business, though I fear that our habits would peril the success of such a plan.

For elder children the evenings should be utilised. The work which I have sketched out as being proper for the Sunday would be equally effectual during three or four evenings of the week. Bible-class teaching would be the prominent feature of such effort as this, with an occasional address illustrated by diagrams. Our schoolrooms should be employed every week-night for some religious or benevolent purpose connected with the young; and if this were done, we should find an increasing number brought under the control of those principles which can alone purify and ennoble the character.

When school board schools are built (which I hope will be before the millenium) we may fairly consider what should be our relation to them as Christian churches. It will, I think, under certain conditions, be quite competent for us to unite with other Christians in giving religious instruction within their walls. The conditions are these—(1) that the teaching of religion shall be voluntarily provided; (2) that the teaching be given after school hours, an arrangement being made that on certain days of the week the secular instruction should be abbreviated by half an hour; (3) that the full consent of the parents be first obtained by special visitors, sent for the purpose to their homes; (4) that a rent be paid to the school board for the use of the room, so that not a single farthing shall come out of the ratepayers' pockets for religious teaching.

In rural districts, where the parson is sweetly unconscious of his Dissenting parishioners, and has never happened to see the Wesleyan, Baptist, and Independent chapels that modestly assert themselves in his parish, a separate class would have to be formed by the Church folks to "teach the young idea" the mysteries of baptismal regeneration, of the pomps and vanities of the present world, and of the duties of the young idea towards its betters, who are the following—namely, its "governors, teachers, spiritual pastors and masters." In such a case the school board would have to arrange with the Christian Dissenters, with the Episcopalian sect, and with the Roman Catholics if any existed, and, without fear or favour, would be bound to let the schoolhouse to the various applicants for certain specified times after school hours. In more enlightened regions, however, it is to be hoped that Church people would rise out of the narrow range in which their clerical leaders generally move, and would be willing to unite with their brethren in teaching a common Christianity. Thus, it might be hoped, that a feeling of brotherhood would gradually heal many of the present unhappy differences, and in the school we might be found working harmoniously toward the same great ends. If this plan were adopted, the leaders of different sections of the Church of Christ would have to meet to adopt a united plan of religious instruction; a Bible-class association would be formed, and no one would be allowed to teach under its auspices who was not, both by Christian character and Biblical knowledge, fully competent to undertake the task. Thus the religious people of each neighbourhood would be banded together for the holiest purposes, and the happiest results in every way might be anticipated.

Perhaps, however, such a scheme is Utopian, so long as one section of the Church arrogates to itself the functions and title of a National Church. In the meanwhile, we have amongst us a class of workers who in every way are eminently fitted to undertake the voluntary labour which I have been indicating. I refer to the ladies of our churches. They possess the patience, the tact, and the condescension to child-life, which are necessary requisites for teaching children religion. Let them become our missionaries in school board schools and elsewhere to neglected children. We are too much in the habit of delegating the work of the Church to the paid agents; hence I do not advocate having a paid teacher to represent the Christian congregations in the school board school houses, though this plan might in some cases be adopted with advantage. There are women in all our churches who would be thankful to have some such noble aim in life as the one here suggested. Their time, their culture their resources, would all be at the disposal of the Church did they but hear the Church echoing in their ears the Master's command, "Feed my lambs."

I have left myself no time to speak of the character of the religious teaching which we should be anxious to impart. Fortunately for ourselves, and still more for the children under our charge, we are not trammelled by catechisms, either "Shorter" or "Longer." A skeleton is for the museum, not for the nursery or the schoolroom. There is only one Divine form of teaching; it is by Life. In the Bible, Truth is put into action, the skeleton clothed in flesh, and then the eye can see and perceive. The highest exemplification of this Divine method is seen in the Incarnation. The Life of Christ is a universal language which men of all climes and minds of all calibres can understand. It is the sweet story of old, ever new, ever fragrant, ever powerful. It is the basis of the highest touching, and of teaching the lowliest and most elementary. Let children behold it, not by class works and so-called English classics, but as it is read and told, as it is explained and enforced by hearts that adore the Saviour, and then a breath of life would sweep over our fatherland, and the young would grow up to feel that the most blessed fact in their existence is the love of God through Christ Jesus Our Lord.

CHURCH AND STATE IN FRANCE.

The Paris correspondent of the *Daily Telegraph* sends the following interesting communication:—"Considerable attention has, I see, been attracted in England by the vigour with which the Cardinal Archbishop of Bordeaux has unfrocked two of his priests for publicly declaring that they did not believe the Pope to be infallible. In the press of Paris the subject is daily discussed with more or less vehemence. I do not speak much of such journals as the *Monde*, the *Univers*, and the *Français*, which are distinctively religious, and live on themes that do not interest the secular mind; nor of such journals as the *Pays*, which, being Bonapartist, strangely unites a pious care for the Holy Father with a passion for hostile meetings in the Bois de Boulogne; nor even of newspapers like the *Siècle*, the *Radical*, and the *Rappel*, which know the clergy to be the sworn foes of Republicanism, and which gladly, therefore, fling every weapon that will wound the Church. But even the *Journal des Débats* and the *Temps*, which represent the highest culture of France and the profoundest dissent from the dogmas of the Catholic Church, have given the

question a position of capital importance. The point at issue is simple. The Abbé Junqua and Abbé Monts are priests of Bordeaux; the one is a vicar and the other a curate. Both followed the example of the Abbé Michaud, and protested against the dogma that the Pope was infallible, on the ground that it was contrary to the voice alike of Scripture and of the Church. Cardinal Donnet, the Archbishop of Bordeaux, instantly decreed that both rebels should be unfrocked, and the decree was executed by a commissary of police. Thus the civil arm instantly came to the aid of the ecclesiastical, and proclaimed, by the voice of a policeman, that any priest who did not believe the Pope to be infallible must instantly dress himself in plain clothes. The question whether Cardinal Donnet has or has not overstepped the law, and whether the police of Bordeaux had any right to execute his decree, is to be tried in the law courts. Although the French priests are as submissive to their bishops as any body of clergy in the world, one at least has spoken out boldly. The Abbé Giscos, curé of Taillebourg, says:—'I hope that a thousand voices in the priesthood will be raised to brand, like all the Liberal press, the indescribable abuse of power committed by a commissary of police at Bordeaux against two honourable ecclesiastics of that town.' He adds: 'I here raise my indignant protest, and I support the wishes of all good people, who condemn the intervention of the secular arm in this unhappy affair, and who do so in the interest of religion.' After writing such a letter, the Curé of Taillebourg himself will, of course, come under the ban of ecclesiastical censure. The majority of the French clergy virtually lie at the mercy of their bishops. Such clerical independence of episcopal wrath as exists in the Church of England would, I fear, be scarcely intelligible to the minds of those dignitaries. To them it seems anarchy. The first and the last word of their system is obedience; and the principle has so influenced the minds of the clerical laymen who write in the religious newspapers, that the Abbé Michaud is denounced as if he were a burglar, merely because he, a simple curate of the Madeleine, has had the audacity to deny the truth of a dogma which nine cultivated Frenchmen out of ten would not dream even of discussing. Such a fact must be kept in view by those who note the irreligious tone of the more Radical journals. That tone is often shocking; but, partially at least, it springs from the incredible violence and slander displayed by those prints which speak in the name of Christianity, and defame it by their very advocacy.

"In the present case the question is, I repeat, whether the cardinal has outstepped the powers which he received from the Concordat. The *Temps* contends that he has, on the ground that no Papal mandate is legally valid in France until the State has sanctioned the publication of the decree, and that the decree of Papal infallibility has never received the requisite sanction. Legally, therefore, that dogma does not form part of the doctrines of the Church which are recognised by the Concordat. Legally, no prelate can force any of his clergy to accept it; and neither the Abbé Junqua nor the Abbé Monts has broken the law. Hence the Archbishop of Bordeaux has acted illegally in unfrocking the two priests. A court of justice will speedily decide whether that argument is sound or not; but, whatever may be the result, it will force the French people to look once for all at the whole subject of the Concordat. That bargain between France and Rome was made to suit a set of political conditions that have vanished. It was made, on the one side, by a Pope who was a temporal sovereign, as well as the Head of the Latin Church; and the temporal authority of His Holiness has completely vanished. The Concordat was drawn up at a time when the conditions of religious freedom had not yet dawned on the minds of great statesmen. The conception of a Free Church in a Free State was to grow up in the land, not of Napoleon, but of Cavour. And in France the Concordat has been hurtful alike to Church and to State. It has so fettered the Church that the clergy cry aloud against what they stigmatise as the usurpations of the Government. They demand perfect freedom to act and to teach, to found colleges and universities, to instruct the young as they think fit. They demand, indeed, more than freedom, for the goal of their desire is domination. The Concordat has left them less free to act than their Catholic brethren of Protestant England, and it has not given them such compensation as they would find in the clear and unequivocal position of a State Church. France ceased to possess such a Church when she broke away from the past in the hurr cane of the Revolution. On the other hand, the Concordat helps to give the Catholic religion a special dignity, and it cripples the power of the State to deal freely with matters of worship. M. Prévost-Paradol summed up the situation in these remarkable words: "Two facts equally certain present themselves to the mind when we look at the legal situation which the Churches hold in the bosom of French society; the first is, that we are drifting towards the complete separation of religion from the State, and that no considerable change can be produced in the Government of France until that change shall have been attempted, if not accomplished; the second is, that the attempt is as difficult as it is inevitable, and that it must have, if it should fail, a decisive and probably fatal influence on the existence of the Government by which it shall be made." These remarkable words have the ring of prophecy. That the present relations between the Church and the State can exist for many years is believed by no one who stands outside the circle of clerical influence; and such acts as that of Cardinal Donnet, whether legally justifiable or not, are precisely the kind of small, irritating events which will hasten the day of change. If the Right of the National Assembly should be able to throw the main share of the elementary education into the hands of the clergy, the next National Assembly, which is universally expected to be far more Radical than the present, may be tempted to bring on the battle of the Concordat. The battle will be momentous, for the passions both of the secular and of the clerical spirit are intense.

Dr. Thomas Vowler Short, who resigned the bishopric of St. Asaph about two years ago, has just died at the age of eighty-three.

A CLERGYMAN PREACHING IN A CONGREGATIONAL CHURCH.—On the evening of the 11th ult. the Rev. Dr. Armstrong, vicar of Llanstadwell Church, preached in Albion-square Congregational Church, Pembroke Dock. The Rev. Dr. Davies, the minister of the place, conducted the introductory service, quite in the Congregational style, after which the vicar preached a very good sermon from 2 Tim. iv. 2.—*Evangelical Christendom.*

PUBLIC WORSHIP FACILITIES BILL.—On Thursday a deputation of the clergymen and churchwardens of Rural Deanery of Greenwich (including the Rev. Canon Miller), waited upon Mr. Gladstone, in Downing-street, to urge certain objections against Mr. Salt's Public Worship Facilities Bill, which seeks to license a clergyman to open a place of worship in any parish where the population exceeds 2,000 without the consent of the incumbent or patron. Canon Miller was the spokesman of the deputation, and desired that the bill should be referred to a select committee, or rejected altogether. Mr. Gladstone said he should consider the matter.

THE BISHOP OF EXETER ON BAPTISM.—The Bishop of Exeter in his visitation has departed from the usual custom of delivering the same charge in the various archdeaconries. He speaks on different subjects on each occasion. On Tuesday he spoke upon ritual and education, and among other things which he touched upon on Thursday at Barnstaple was baptism. His lordship said it would be advisable to make such a modification in the services for the public baptism of infants as would remove some of the objections—not that it would be possible to remove them all—which were now felt by some very good people to the employment of godfathers and godmothers, and the way in which these godfathers and godmothers made promises on behalf of the baptized. He believed it could be done without any sacrifice of principle whatever, and without touching—he would not say on any doctrine—but without touching on any of those safeguards which it was intended that godfathers and godmothers should provide.

IRISH CHURCH SYNOD.—At the meeting of the General Synod of the disestablished Church of Ireland on Thursday the Archbishop of Dublin handed in a protest, signed by 1,840 clergy and communicant laity, declaring their attachment to the Book of Common Prayer, and other authorised formularies of the Church, and protesting against the introduction of any change in the doctrines therein laid down, as well as against any interpretation or explanation of the formularies which would narrow their present comprehensive character. A discussion was held on the subject, and various resolutions and amendments were proposed and rejected. It was finally resolved, on the motion of the Rev. Dr. Salmon, Regius Professor of Divinity, that the Synod should proceed to consider in order the resolutions agreed to by a majority of the Revision Committee. This was carried amid applause. The bishops and "high" members of the Synod have agreed to the exclusion of the Apocrypha from the daily lessons and the expunging of the roll of the Saints from the calendar.

Religious and Denominational News.

COUNTY ASSOCIATIONS.

LANCASHIRE CONGREGATIONAL UNION.

The sixty-fifth anniversary conference of the Lancashire Congregational Union was held on Wednesday last, in Grosvenor-street, Piccadilly—the Rev. Alexander Thomson, Rusholme-road Chapel, presiding. There were present 110 ministers and ninety delegates.

The Chairman in the course of his opening address referred to the principles of Congregationalism and said that the call for brevity in their creeds, as well as in their sermons, had been responded to by many of them.

The door of their ministry, which was never very narrow or closely guarded, had been more and more widened, and such a facility of admission accorded that it was felt at times to be a puzzling problem how to define the status and qualifications of a recognised Congregational minister. In that direction he was not sure that they could push the elastic limits of their freedom any further. In illustration of the craving for freedom among them, he might mention an opinion among many in the church that the terms of admission to church-membership formed an injurious restraint, and that every applicant might walk freely into the fold on his own undivided responsibility. (Hear, hear.) This was the practice in some churches already. With regard to the so-called progress in theology, the demand for changes and modifications in their belief and teaching to suit the spirit of the times, and to keep abreast of the march of science, they were of course not to shut their eyes, and surrender their judgments in deference to the conclusions of their fathers in theology, more than in other things; but they must not scout the idea of leaving something from them. (Applause.) The field to be explored had not so recently been thrown open, nor had it been slightly touched, that they could be justified in disregarding the labours of their predecessors. It was the whole field of the great fact of man's moral nature, his spiritual wants, and the provisions of Divine mercy to meet them. It had been traversed in its length and breadth by many generations of toilers, who had dug it and trenched it where it seemed most likely to yield up its treasures, and they had brought many to light. No doubt its riches were not exhausted. There were diamonds still beneath the soil to reward the earnest labourer—(applause); but he was most likely to succeed who had studied most closely the methods that ensured success, and who had gazed so often on the brilliant gems which had been the family fewels, that he knew a true diamond when he saw it, and rejected at once the glittering counterfeit. (Applause.) For his part, it was not so much a new fangled theology or a questionable system of doctrine that awakened his alarm, as the want of any theology that was definite and intelligible—the absence of any bone of doctrine on which one could feed. There was often no substantial fibre in the teaching; there was only the juey pulp of pleasing sentiment, which was refreshing and exhilarating at the time, but from which bone and muscle could not be formed. As doubting was in fashion, they claimed the liberty of being sceptical as to the validity of new theories and modes of teaching till they saw the spirituality of such new theology proved by its effects.

In conclusion, the chairman urged the importance of forming, maintaining, and enunciating definite views of Christian doctrine, and of possessing fervour—that child of conviction, without which men might be enlightened and instructed but not subdued. (Applause.) The Rev J. HUTCHISON (Ashton-under-Lyne), in moving a resluotion thanking the rev. chairman for his address, said that in almost all our churches, even the State Church, there seemed to him to be a tendency in the direction of those principles which Congregationalists held. The Rev. J. H. GWYTHER seconded the resolution, which was unanimously adopted. The Rev. D. E. FORD (Manchester) said he thought it was necessary for the better progress of religion in the present day that there should be a greater spirit of prayer and more earnestness of devotion. The Rev. T. GREEN (Ashton) thought the net result of the chairman's address would be a tendency to make them all feel particularly easy in any dogmas they might hold, and rather to quench the spirit of inquiry. (Cries of "No.")

If that was not the case he was glad, but he was perfectly sure that what the Church of Christ had suffered from was not too little belief, but too much belief; and that the tendency of things even now amongst them, as ministers, was not on the side of scepticism, but on the side of too great credulity. Believing, as he did, that they ought to inquire to the very last day of their lives, as long as God left them any intellect, he most earnestly protested against anything that would sanction what he found to be so exceedingly common, the easy-going idea that they could take some eight or ten great dogmas, and, nailing them to the mast flatter themselves that they had attained infallibility. It was a solemn and distressing fact that somehow or other, they did not get hold of the working classes as they ought, and that was a state of matters that could not be met by merely asserting that they must go on preaching certain definite tenets such as they had been used to. He quite believed that there could be no such thing as religion without dogma. He thought also that it was a monstrous position for a Christian minister, the avowed leader of the religious mind, and of necessity, to a great extent, of the religious life, of a number of Christian people, to be, on the great fundamental verities of the faith, perpetually in the dark. They, as a denomination, had much more to fear from that kind of indolence which was begotten by the belief that their Puritan forefathers had gained that lofty elevation which the Church of Christ had not since seen, than from any tendencies which, as some thought, lay in the direction of scepticism. There were about them men who read books by intellectual people stating that their fundamental beliefs were not supported by reason. One of them would find himself in the dark, and come and ask, "What is to be my definite belief?". They were bound then to explain and to prove. The whole thing, from first to last, was a question of evidence, and such a man had a perfect right to ask that the evidence should be put before him.

The Rev. S. CLARKSON (Lytham) said the working classes had not been won by denominations or pulpits that had given forth no dogmatic sound. No denomination was, perhaps, more distinguished for the number of its working men adherents, as working men, than the Primitive Methodists, than which he should think there was scarcely a more dogmatic sect, or one that had less sympathy with free thought and the liberal tendencies of the age. He thought there should be a limit to the spirit of inquiry. Mr. A. BARNES, a delegate from Farnworth, said most good would be done to the working classes by telling them what was in the New Testament. After some remarks by the Rev. A. J. BRAY, Manchester, the conference adjourned for luncheon.

On the reassembling of the ministers and delegates, the Rev. J. KELLY (Liverpool) read a paper on the ordination of ministers, which he considered as the business of the church, in the same way as it was the business of each church to elect their pastor. He explained and commended the system of ordination adopted in American churches, expressed himself in favour of the continuance of the

custom of calling in other ministers, who had previously known the candidate for ordination, to take part in the ceremony, not as persons having any authority, or having power to communicate gifts, but as brethren whose intercourse with the minister might furnish some proof on which neighbouring pastors could rely, that he was a man worthy of their confidence. An interesting discussion followed.

The Rev. D. J. HAMER called the attention of the meeting to a petition which it was proposed the conference should send up to Parliament in favour of Mr. Candlish's motion that the 25th clause of the Education Act be unconditionally repealed. Ministers and delegates would also be asked to petition in favour of Mr. Fawcett's bill for the abolition of the Dublin University Tests, and to the motion of which Mr. Miall had given notice, and which would commend itself to their support. He (the speaker) objected altogether to the idea that if they got this 25th clause in the Education Act repealed, they should be satisfied. Some of their brethren, occupying high places in the denomination in the metropolis, had taken some pains to say that the Conference in Manchester was very unrepresentative in its character; and that, in fact, when the little difficulty of the 25th clause was taken out of the way, the Nonconformists would have no grievance whatever, and would conclude a peace at once with those in opposition to whom they had been striving. He for one would have been very glad if the conscience clause had never found an entrance into the bill, and if at this moment it could be expunged. It professed to be of value, while it was a sham, and the greatest insult to those affected by it. The Rev. S. PEARSON (Liverpool) said it might also be well to bear in mind the advice lately given by Mr. Disraeli about the Burials Bill, and petition in favour of the third reading of that measure. It was ultimately agreed that the petitions suggested in the discussion should be prepared for the signature of the members of the union.

The ministers and delegates reassembled on Thursday in Grosvenor-street Chapel. The accounts read by Mr. W. Armitage, the general treasurer, showed the receipts to be 2,355*l.*, the expenditure 2,475*l.* The latter included grants from several funds for aiding retiring and other pastors.

The Rev. J. GWYTHER, the secretary, read reports from the various stations in receipt of grants from the union; and new grants, amounting in all to 2,555*l.*, were voted.

On the motion of the Rev. ALEX. THOMSON, seconded by Mr. ALFRED BARNES (Farnworth), the Rev. Caleb Scott, of the Lancashire Independent College, was unanimously elected chairman of the next annual conference. Mr. W. Armitage, treasurer; the Rev. J. Gwyther, general secretary; and the Rev. R. M. Davies, financial secretary, were unanimously reappointed to their respective offices.

Some other formal business having been transacted, the Rev. A. THOMSON moved and the Rev. T. GREEN seconded a memorial to the Prime Minister expressing strong approval of Mr. Fawcett's Dublin University Bill, urging that the exorbitant demand of the Romish hierarchy should not be conceded, and stating that the memorialists would see with the liveliest satisfaction the Government supporting Mr. Miall's forthcoming motion. The memorial having been adopted, the customary votes of thanks were followed by the benediction, with which the proceedings of the conference were closed.

WEST RIDING CONGREGATIONAL UNION AND HOME MISSIONARY SOCIETY.

The annual conference in connection with the fifty-second anniversary of the West Riding Congregational Union and Home Missionary Society commenced on Tuesday morning last week, in Mount Zion Chapel, Sheffield. The Rev. Bryan Dale, M.A., presided, and there was a large attendance of ministers and delegates. The gallery was well filled with visitors. After the usual devotional exercises, the CHAIRMAN delivered the annual address, which was able and elaborate, embracing a review of the great events which had occurred since the union met at Sheffield eight years ago. The progress of the principles of religious liberty and equality had been almost incredible. One injustice after another—Church-rates, the Irish Establishment, University tests—had been swept away before the power of enlightened public sentiment. What had been done clearly indicated the direction in which that sentiment was still advancing. Under its influence it was beginning to be everywhere felt, not only that every man should have freedom to worship God according to the dictates of his conscience, but also that no man and no church should suffer disadvantage or stand on unjust terms before the civil laws and government on account of their religious convictions. This principle was readily admitted even by those who hesitated to apply it to existing circumstances, or who applied it with astonishing partiality, as in recent educational movements. The Elementary Education Act of 1870 carried on its face the promise of equality and universality, but "war was in its heart" against both. The speaker dwelt at some length on this question, and predicted that in this, as in other cases, the triumph of these principles was sure. One of the chief obstacles to a just application of the principles of religious equality to education, and an occasion of much discord in this country, was the existence of an Established Church. That question was becoming the question of the hour. The subject had been brought before the House of Commons, in a manner worthy of the subject, by Mr. Miall—(applause)—and the discussion upon it plainly showed that the union was already weighed in the balance and found wanting, "and it would not be long before it would be divided and given to the Medes and Persians." He referred to the change which was taking place in public opinion on the question, and said hardly any other man had contributed more towards the accomplishment of the work before them than Mr. Gladstone himself. The arguments which he so eloquently used in support of the separation of Church and State in Ireland still lingered in the memory of multitudes, who failed to see that what was so great an injustice in one place was no injustice at all in another, where the relative proportion of the persons injuriously affected was not so great as in the former case. Whilst the Episcopal Church as a spiritual institution was only gaining ground, as a secular Establishment it was constantly losing its attractions to earnest men. But though these controversies were raging, there were everywhere evidences of a longing for truer and wider Christian union, though the hindrances might not be altogether removed by the severance of the Church from the State. The chairman then adverted at some length to a number of matters connected with the efficacy of their union, such as the best means of distributing their grants, and the multiplication of small churches. He was unable to state with accuracy the progress that the association had made since 1851, but it had been considerable, especially in the erection of new chapels and Sunday-schools—greater in this respect during the last ten years than in any former period. Several evangelists had been appointed by this union to labour in destitute districts, and the mission room loan fund, which had been started, promised to be of the utmost value. On the other hand, their progress had not been either so great or so wisely directed as it should have been. The number of chapels built did not, even when well attended, accurately represent the increased number of worshippers, since they were in many cases substitutes for others previously existing, or were largely occupied by those who formerly attended places of worship less conveniently situated. Their chief defect, however, had been the extremely slow rate at which they had been augmenting the number of pastors and missionaries or evangelists. After twenty years there had been in the whole Riding an increase of a little over twenty men of the former class; whilst the whole number of the latter at the present time was quite insignificant. The Chairman concluded by alluding to those who had ceased their ministry amongst them by reason of death. Of those who united to form the society half a century ago, "not one remaineth unto this day."

The Rev. DAVID LOXTON (Sheffield) moved, and Mr. J. W. BAINES seconded, votes of thanks to the chairman and others, and the motion was cordially adopted. A special vote of thanks was also awarded to the late secretary of the union, the Rev. J. H. Morgan. Then a resolution in favour of amalgamating the Congregational Associations of the three Ridings with the Yorkshire Congregational Union was adopted. The report of the Chapel Sunday-school Society stated that the income now amounted to 1,510*l.* a-year, and the statement of the treasurer (Mr. Conyers) showed that their general subscriptions were nearly 1,000*l.* The Rev. J. C. GRAY (Halifax) read a paper on Sunday-schools, in which he raised the question whether it was desirable that a Congregational Sunday-school board should be established. A discussion on the subject was followed by a vote of thanks to the reader of the paper. The Rev. Dr. MELLOR (Halifax) moved the following resolution:—

That in the opinion of this union the 25th section of the Elementary Education Act, which allows the payment of school fees to denominational schools out of the public rates, places an unjust power in the hands of school boards to compel one section of the community to support, directly or indirectly, the creeds of others; that it thus violates the principles of religious liberty, and produces great jealousy, bitterness, and strife; that it takes away the plea which is usually urged on behalf of annual Parliamentary grants to these schools, that the religious teaching is paid for by private subscriptions, inasmuch as many of them would thereby be supported without such subscriptions; that in some localities it would act with special injustice, since all parties would contribute to the public funds, and only one or two would be subsidised by them; that in rural districts it would place a power in the hands of the clergy and other influential members of the Established Church which might be used most oppressively against Nonconformity; and that it contains the false principle of taxation without oversight and control; and that for these reasons the 25th section ought to be unconditionally repealed; and that this resolution be signed by the chairman of this meeting, and forwarded to the Right Hon. W. E. Gladstone and the Right Hon. W. E. Forster.

(Applause.) He wished to know what Mr. Gladstone and Mr. Forster were going to do with Ireland. (Hear, hear.) They would tread on the tail of the Irishman's coat with a vengeance, and they might depend upon it that Paddy would be ready for the fray, especially if the measure meted out to him was to be different to that which had been measured out to England. (Laughter and "Hear, hear.") Mr. Gladstone and Mr. Forster were in a dilemma. They must either pursue the object they had begun, and hand over the country neck and crop to the domination of the priests, or they must retrace their steps, and cancel portions of the English bill. (Hear, hear.) It would not be long before Scripture would be verified in this matter, and when it might be said, "They have digged a pit into which they themselves have fallen." (Applause.)

The Rev. HENRY STURT (Dewsbury) seconded the resolution, which was carried with one dissentient.

Mr. J. W. WILLANS moved, and Mr. Ald. LAW (Bradford) seconded, the adoption of the following resolution, which was unanimously adopted:—

That in fealty to the principles of religious liberty, and as the best response which the West Riding Congregational Union can make to the appeals which Mr. Disraeli has just addressed to Church Defence Associations and the country in general petitions, to the House of Lords and the House of Commons, in favour of the objects of Mr. Osborne Morgan's Burials Bill, be prepared by the Executive Committee, and signed by the Chairman on behalf of the union, and duly forwarded for presentation; and that the Congregational Churches of Yorkshire be recommended each to forward like petitions on their own behalf.

The ministers and delegates afterwards dined in the Old Banqueting Hall at the Cutlers' Hall. The Rev. E. R. CONDER proposed the toast of "The Friends of other Denominations"; to which the Rev. GILES HESTER responded. On the motion of the Rev. H. SANDERS (Wakefield), seconded by the Rev. J. P. GLEDSTONE, a resolution was passed in favour of the repeal of the Contagious Diseases Acts.

At Wednesday's sitting, Mr. J. M. Habershon, the Mayor of Rotherham, presided, and the Rev. R. BRUCE (Huddersfield) moved the following resolution:—

That it would be desirable to divide the grants made into two classes—namely, first, for augmentation of ministers' incomes in churches whose pastors from all public sources receive not less than 100*l.* a year, and where three-fourths of the entire salary is raised by the church; second, for the support of evangelistic stations and the aid of pastors of the smaller churches in which the standard of the previous class is not reached; that the former class of grants be considered and made solely by the executive committee, and that the latter be voted as heretofore; and that in both cases the amount be published at the annual meeting of the general committee and in the Register of the West Riding.

He hoped the society would so far adopt the resolutions as to refer them for the consideration of the combined committee, so that they might have still further consideration. Mr. W. H. CONYERS (Leeds) seconded the resolution. After considerable discussion, in which several ministers took part, Mr. BRUCE proposed that his resolution should commence thus, "That it be referred to the united executive committee of the three associations to consider whether it is," &c., and in this form it was unanimously adopted.

The conference then resolved itself into a general committee to investigate the state of the beneficiary churches and preaching stations, and to vote grants in aid. The Rev. J. P. GLEDSTONE (Sheffield) moved:—

That this meeting would earnestly call the attention of the ministers and delegates to the importance of using special means for quickening the spiritual life of our churches, so that they may have more power and success in their evangelistic efforts upon the unconverted portion of the population around them.

Mr. W. H. CONYERS (Leeds) seconded the motion. In the course of the discussion which followed, the Rev. R. BRUCE referred to the decrease in membership that had taken place at many of their stations, and urged the necessity of adopting the course suggested by the resolution.

The customary vote of thanks were passed, and the proceedings concluded. The annual sermon was preached in the evening in the Wicker Church by the Rev. Dr. Mellor to a crowded congregation.

The Synod of the English Presbyterian Church was opened on Monday evening in Regent-square. The Rev. Thain Davidson, of Islington, was unanimously elected Moderator for the ensuing year, and delivered a brief and effective address.

WARRINGTON.—On Good Friday the foundation-stone of the Wycliffe Congregational Church was laid by Samuel Rigby, Esq., J.P., and in the evening a public *soirée* was held in the Wycliffe Hall, some 500 being present. The mayor, P. Rylands, Esq., M.P., and other Churchmen were present, and took part in the proceedings. The new building is intended to supersede a chapel which was built in 1852, and has been several times enlarged. The amount raised towards the cost amounts to the handsome sum of 6,116*l.*

THE QUEEN AND DR. MOFFAT.—While the Queen was at Gosport on Monday week, *en route* to Windsor, the Rev. Dr. Robert Moffat was presented to Her Majesty by Colonel Ponsonby, Equerry-in-Waiting. The Queen graciously received the celebrated missionary, evinced much interest in the work in which he has for so many years been engaged in South Africa, and asked several questions with reference to his son-in-law (Dr. Livingstone). In the evening, Gosport Independent Chapel was crowded, to hear an address from Dr. Moffat. The Rev. W. H. Jellie, the pastor, presided. After an introductory address by the chairman, and a few words from the Rev. C. H. Harcourt, the Rev. Dr. Moffat rose amid cheers, and expressed his gratification at having seen Her Majesty for the first time in his life, and at having spoken to her. Thirty years ago, when he went back to Africa, he was asked if he had seen the Queen of England, and they thought it strange he had not; but that day he had had that privilege, and he felt somewhat proud. He then went on to speak of the great blessing the Gospel had been to the natives of Africa, showing they could be men, Christian men, and men of reason and intelligence. He noticed a change in their habits, in their families, their regard for women, their respect for their children. He then told the audience of the power of religion upon many, how the truth was being preached by native ministers, and the whole people were showing signs of improvement. On the preceding day Dr. Moffat had preached in the chapel to a large congregation, and in the afternoon he gave an interesting address to the scholars and friends of the Sunday-school.

Correspondence.

MR. CANDLISH'S MOTION.—PROPOSED REPEAL OF THE 25TH CLAUSE.

To the Editor of the Nonconformist.

SIR,—Will you allow me, through the medium of your columns, to remind Nonconformists that the motion of Mr. Candlish for leave to introduce a bill to repeal Clause XXV. of the Elementary Education Act stands for Tuesday next, April 23. The motion is in harmony with Resolution III. of the Conference held at Manchester, and it has, therefore, claims upon the support not only of the delegates who were present, but of all whom they represented.

We are happy to know the request that meetings should be held and petitions forwarded to the House of Commons in its favour has been extensively responded to. We earnestly urge our friends everywhere to turn the few days yet remaining to the best account. Let the House of Commons be inundated with petitions. Let our representatives be made to understand the importance we attach to the motion and the care with which the division list will be scrutinised afterwards. The issue is simple, clear, and intelligible. Hesitation or half-heartedness cannot be tolerated. He that is not with us on this question is against us.

If any of our friends have not received copies of our petition, we shall be happy to send them on application. Where necessary petitions engrossed ready for signature will also be forwarded.

I am, Sir, yours respectfully,

F. SCHNADHORST.

Central Nonconformist Committee,
Town Hall Chambers,
86, New-street, Birmingham,
April 15, 1872.

EDUCATION IN AUSTRALIA.

II.

To the Editor of the Nonconformist.

SIR,—In my last letter I spoke of the penny a-day system, which was extensively adopted in the colonies. This reconciled parties for a time. The more strongly entrenched denominations had the chief advantage, and collected most children. They secured the grant of one penny a day for each pupil's attendance, and could train all such scholars in their own dogmas. There was an appearance of fairness, as scope was given to free-trade principles.

Breakers ahead disturbed the illusion. It was found that, while competition filled the schools, there was a decided loss in the character of instruction. The teacher's morals might be faulty, and his endowments scanty; while no one was responsible for him. The classroom might be foul and confined, and the school requisites as defective as the information communicated.

Complaints arose that children were compelled to submit to a training in creeds abhorred by the parents. In spite of free trade, a poor schoolmaster required enough pupils to give him bread; and competition was necessarily limited in a locality not productive of juvenile materials for lessons. The system, therefore, told well for the Church of England and the Church of Rome.

The colonial friends of education took alarm. It was well nigh impossible by individual effort to compete with powerful organisations, and it was idle to imagine that voluntary contributions would found schools for the sparse population of the Bush. The lesser denominations fretted under the ecclesiastical school yoke, and the enlightened educationist mourned at the prospect of a comparatively barren result of intelligence for all the national outlay.

A large party arose, also, who conscientiously objected to the secular instruction of the people being placed under the government of priests and ministers. Admitting their right to spiritual supervision, an objection was raised to other interference. It was urged as a grievous wrong that the youthful colonists could not meet together on a common ground for their instruction, and not be herded and classified according to the arbitrary distinctions of dogmas.

Out of this discussion arose the national system of education in New South Wales. It was both there and in Victoria the favoured of officials, as being the first, and then the only system patronised by the English Government, though localised in Ireland. Independents, many Presbyterians, and a large number of Roman Catholics and Protestant Episcopalians threw in their influence. Although the Act gave special opportunities for clergymen, at set times, to give religious instruction to the children of their respective flocks, hardly one clergyman undertook the labour, though bemoaning the godless state of the scholars.

For a number of years the denominational and the national system ran alongside of each other in Victoria and New South Wales.

In South Australia, after much conflict, a public system of instruction was established. It was framed upon an asserted Christian basis, as the teacher, though not permitted to give special religious instruction, was ordered to read out before the school each half-day a chapter from the Bible.

This was regarded as a compromise. But however broad a platform, it could not be sustained. The religious said that the mere reading of a chapter was little worth, while the selection of that chapter left the teacher too much liberty. The Episcopalians, weak in that colony, submitted with an ill grace. The Roman Catholics, still fewer, complained bitterly that their claims had been utterly ignored, as it was known that they, even more than many Protestants, questioned the good of Bible-reading without comment. The system was regarded as useless by some, and a tyranny by others; it could not last.

In Victoria, the most prosperous, the most intelligent, the most progressive of the colonies, the education question has excited much interest. As before the gold fever, the disciples of Rome were one-fourth of the population, and after it one-fifth, they could not be set aside so easily as in South Australia. They had, too, an energetic bishop and a wealthy community. The denominational system was the most acceptable to the priests.

But among colonists so educated and enterprising, the evils of the educational *régime* were known and lamented. Until, however, an extension of freedom gave the means, it was useless contending for a change. Even when the ballot and manhood suffrage gave the opportunity, though no people in the world have since so well employed such advantages, it was long before men turned from the attractions of trade to politics. When they did arouse themselves at last from this culpable indifference to public duty, the question of education was taken up.

The absurdity of two contending systems of public instruction — the national and the denominational — being thus maintained by the State became manifest. It was a thorough waste of public money. Another evil was apparent; the State, as such, had little or no control as to the kind of instruction paid for.

Some advantage had been gained. The heads of the denominations receiving aid were responsible for the moral character of the teachers appointed by them, though the educational status was still a matter of complaint. It was an improvement upon the free-trade of the *penny-a-day* plan.

A determined cry was raised for a genuine State system of public instruction, subject to intelligent State inspection.

But upon what basis could it be constructed? At any rate, the present holders of position must beat a retreat. The clergy of the Church of England and the Church of Rome claimed their right as natural guardians of youth. The great mass of their own people were rather indisposed to acknowledge that right.

The ministers of the Presbyterian, Wesleyan, and Congregational bodies moved more within the circle of their adherents, and were willing, on public grounds, to surrender distinctive denominational privileges for the general good. The taxpayer demanded that a proper use should be made of his money. He would have no waste of funds under clerical mismanagement, or under competing administrative boards.

It was easy to see that the two boards must be thrown into one, and that to be a representative one of parties, as the State was not yet strong enough to seize the helm itself.

But the religious question was the difficulty. Now, I happen to know, and that from unquestionable experience, that the so-called religious instruction in these denominational schools was to a great extent a mere sham. In some of them I saw no attempt made to give even ordinary Biblical lessons. But the clergy were indignant at the invasion of their rights, and perhaps shed tears at the thought of a godless education. Many folks did think and say, that in schools where no professed form of religion was taught, a higher moral standing was maintained, and God more reverently obeyed.

It was forgotten, in the discussion, that the mere absence of dogmatic teaching, or even the prohibition of Bible reading, did not suppose the implantation of atheistic opinions. It was forgotten, in the discussion, that in the elevation of the educator, by his being brought more under examination and inspectorial control, there was the guarantee of a higher type of thought and a more exemplary class of conduct. It was forgotten, in the discussion, that a good teacher, well and wisely trained, well and wisely governed, by the State, was not likely to be negative in his influence. Though, properly enough, expected to keep out the theological, he would not, he could not, be silent as to the beneficent rule of a holy Deity; and his example, not less than his moral lessons, would be blessed in the class-room.

The *secular system* was established—to the horror of all who did not understand it, or who had made a Mumbo-Jumbo of the name. The State must educate. The State must know nothing of creeds, as its officers were of all shades of opinion. It would pay for secular instruction, and, at least, four consecutive hours each day must be devoted to it in each school. Every school must be under a distinct and independent committee. No school could receive State-aid whose buildings, furniture, teacher, and teaching had not, or did not continue to have, the favourable report of a school inspector. What was done after the said four hours was nothing to the paymaster.

The State is now free. The teacher is now free. The minister is now free. All perform their duty the better. The Sunday-school is a more important organisation than ever. Sects agree better than ever. The cause of public instruction is more vigorous, successful, and hopeful than ever.

I am, &c.,

AUSTRALIAN.

OUR FARM-LABOURERS.

To the Editor of the Nonconformist.

SIR,—I have read with considerable surprise a letter under the above heading, signed "C. P. Tebbutt," in your last number, to whose statements I venture, of course with much hesitation, after his authoritative decision, to take exception. I reside in a purely agricultural district, and have an intimate knowledge of the wages and circumstances of the farm-labourer. Being neither a farmer nor a labourer, I am likely to be as impartial a witness as it is possible to find upon the question of the present and past state of our farm-labourers, and I most unhesitatingly declare that your statements, to which Mr. Tebbutt objects as "flowers of rhetoric," are only sober statements of actual truth, and if anything fail to convey an adequate idea of the suffering state of our peasantry. Painful as are the terms you use, "Bœotian mind," "servile poverty," "vegetation in hopeless misery," and an "abject class," yet you may fairly have added to them physical degradation and moral obtuseness.

Mr. Tebbutt, while describing Huntingdonshire somewhat as a labourer's Arcadia, and contending that there is nothing in the state of our peasantry to remedy, ventures to suggest that "if" for a "moment" the "wage in agricultural districts" is too low, the "true remedy is for labourers to move to the towns or emigrate." Does your correspondent seriously believe that hitherto the agricultural districts have supported all the labourers born upon the soil, and that our towns and colonies have never known the farm-labourers seeking employment and a living amongst them? Let us look at the facts. The population of England since 1811 has nearly doubled, but our farm-labourers have not increased at all; nay, more, they have positively decreased somewhere about 300,000! Will Mr. Tebbutt tell us what has become not only of the 300,000, but the increase of all the farmers and labourers since 1811 Have they not been absorbed by the towns?

But after all, the remedy for the depression of our peasantry in many cases is a very difficult one for them. Only this week I received a letter from an iron and tin works to say that they could do with some of our underpaid and starving farm-labourers and pay them good wages. Last night I read the letter to some labourers, and though they admitted the offer to be a grand one to them, they did not see how they could go. I suggested that two of them should go down to the town, some forty miles away, and come back and report. I found there was still some difficulty, viz., that they had not a shilling between the two to go with! I at once put down a half-sovereign, and it was gladly taken up. I have since thought I did not give enough. Now, I cannot often do this. Not a farmer amongst us would do it once. The fact is, our married men with families are chained to the soil at the mercy of the farmers, and that mercy is often no better than bitter injustice.

Living near me is a farm-labourer, still a young man, though married and the father of eleven children. His wages are 10s. a week, and 1s. 6d. stopped for rent of cottage and garden. Lately his wife was confined with a baby. He was taken ill, and one of his children is in a hopeless state of atrophy. And these sick and ailing persons were left to the care of the parish doctor and the nursing of mere children. Twenty-three shillings the farmer kept back when they were ill, as security for the rent; and said, more, that the rent should be charged 2s. a week while the man was ill; and as soon as he got about they (the masters) refused him work. "He was not able," they said, "to do a good day's work,"—that is, give them two shillings in work for one in pay. They served him with notice to leave in a fortnight, though under a yearly engagement, saying he should not be paid for digging and planting his garden, or be allowed to remove anything. Again, a man, and there are hundreds like him, is working on a farm in Sollers Hope parish for 9s. a week, and 1s. 6d. stopped for rent. The week before last he lost a day from ill-health, and on Saturday night he had 6s.; and when he gave them his wife, she said, "We have had twelve loaves from the shop, and ate them all"—his family is large—"and they come to seven shillings: how can I pay it with this?" Yet Mr. Tebbutt says there has been "steady improvement," and there will be an increase "probably," in the wages of our farm labourers, and that "is really all that needs to be said upon the matter!" Would he, if he knew his horses were half fed, leave them to a "probability"?

But I must come nearer home to Mr. Tebbutt. His twelve-shilling-a-week labourers doubtless have families, and if any are ill they are at once paupers, and must have the parish doctor. And if the head of the family dies, in most cases he will be buried in a pauper's coffin. And these steady workmen, so good, so honest, and so faithful, are always within a week or two of pauperism; and yet Mr. Tebbutt is offended that their degraded state is called one of "servile poverty."

But the fathers and grandfathers of these men were not in "servile poverty" within a week or two of pauperism, as are their descendants. At the end of the last century more than half of the 400,000 acres that cover Huntingdonshire were the property of the

labourers of that county. And this vast tract of land in one county was taken from them by Act of Parliament, without a penny of compensation to the labourer, handed over to landlords to increase their rent-roll, to farmers to increase their profits; and the once owners of the land may stay and vegetate upon twelve shillings a week; and if docile and uncomplaining, have a blanket at Christmas and a medal at an agricultural show!

On another occasion, I will, with your permission, say something further upon the past and present state of our farm labourers. I can name a time when their prosperity was so great that sumptuary laws were passed to restrain carters and ploughmen from extravagance in dress and eating. This fact is sufficient to show that England was once happy England for our poor farm-labourers, when they were not compelled to live upon less than a pauper's rations.

W. GIBSON WARD.

Perristone, Ross, Herefordshire, April 12, 1872.

Imperial Parliament.

SITES FOR PLACES OF WORSHIP AND SCHOOLS BILL.

At Wednesday's sitting of the Commons, Mr. MORLEY said he had been requested by his hon. and learned friend the member for Denbighshire (Mr. Osborne Morgan), who was unavoidably absent, to move the second reading of this bill. The measure was permissive in its character, and therefore he did not apprehend that any opposition would be offered by hon. gentlemen opposite to the second reading. The object of the bill was to provide further facilities for the conveyance of land for sites of places of religious worship and schools. It would simply enable those who possessed a right in landed property to do what they liked with it for the purposes of this bill. The measure was framed on the model of the 4th and 5th of Victoria, which was an Act to afford further facilities for the endowment of sites for schools, and it would give no greater facilities for acquiring sites for Dissenting chapels and schools than now existed in the case of churches and schools of the Establishment.

Mr. A. GUEST pointed out that there were one or two provisions in the bill which would require to be amended in committee. In its present shape the measure would override the rights of commoners in a way that would be very undesirable. Mr. HINDE PALMER reminded the House that the bill was merely an enabling measure, and did not contain anything which was compulsory upon anybody. Mr. G. HARDY thought the bill was required, and he would only venture to say to the hon. gentleman the member for Bristol, that when measures of this kind were found necessary he would find quite as ready a support upon that (the Opposition) side of the House as upon his own. (Hear, hear.)

Mr. BRUCE remarked that though the bill might require amendment in committee, it was not one to which any opposition could be offered on the second reading. His experience of landlords was that they were far more ready to give than to sell land for the purposes contemplated in the bill. (Hear, hear.)

Colonel CORBETT observed that the 4th clause, relating to exchanges, would require to be carefully guarded.

The bill was then read a second time.

THE BALLOT BILL.

On Thursday, on the House resuming the consideration in committee of the Ballot Bill, Clause 2, Mr. C. BENTINCK proposed to leave out the obligation on the voter to make his mark on the voting paper "secretly," but on division was beaten by 202 to 126 votes. Mr. CAWLEY moved to strike out that part of the clause which invalidates every paper found in the ballot-box marked in such a way as to identify it, but the motion was negatived by 183 to 170 votes; and Mr. CHARLEY, in a like attempt to protect ballot papers from rejection where a mistake had been made through inadvertence, was defeated by 134 to 66 votes. Mr. HINDE PALMER next moved an amendment compelling employers, under pains and penalties, to allow their workpeople at least an hour for the purpose of voting on the polling-day. Mr. FORSTER pointed out that the matter would be discussed more effectually when he dealt with the hours of polling on the report, and it was not pressed. The position and functions of the returning officer were next considered. The clause gives the returning officer, where he is a duly qualified elector, the option of giving a casting vote where there is an equality of votes, but incapacitates him from voting under other circumstances. Mr. C. BENTINCK objected to this disability, and proposed to permit him to vote as an ordinary elector as well; but the committee decided against him by 116 to 47. Mr. M'MAHON then moved that the returning officer should be compelled to decide a tie by voting where he has a vote and by lot where he has not. Mr. BOUVERIE suggested that the returning officer should be invested with an official franchise for the purpose of deciding drawn elections; but after a long conversation both amendments were rejected, and the clause was retained as drawn in the bill. On the question that Clause 2 stand part of the bill, Mr. CORRANCE revived the whole question of secret voting and reviewed the course of the Government in regard to it. Colonel BARTELOTT also protested against the principle of the bill. After some observations from Mr. TORRENS and Mr. R. FOWLER, the clause was carried on a division by 207 to 137 votes.

On Clause 3, which defines the offences at elections and prescribes the punishment, Mr. LEATHAM moved the insertion of words rendering it penal on the part of the voter to wilfully display his voting paper in such a manner as to show to any person the name of any candidate for whom he has or has not voted, and subjecting the offender to the penalty of two years' imprisonment. Mr. FORSTER said that this provision was in the former bills, and it had been inadvertently omitted from this, though the offence was partly met by the 4th Clause, which made it penal for any person to give information as to how a voter had voted. The Government accepted the amendment, which was simply copied from their bills. The SOLICITOR-GENERAL, in deference to the criticism of Mr. Hardy, said he would move to amend the proposed amendment by inserting words to render it penal for any voter wilfully, by displaying his ballot-paper, to show to any person "the name of any candidate for whom he has, or has not, marked his vote on his ballot-paper." This form of words was also severely censured by Sir. M. BEACH and others, as including papers before they were marked; and exception was taken by Mr. TORRENS, Mr. BOUVERIE, and others to the severity of the punishment. Mr. FORSTER acknowledged the force of this, and suggested that the penalty should be 10*l*. Mr. LEATHAM declined this modification, but offered to substitute three months' imprisonment. In the end, after some strong observations had been made on Ministerial vacillation, Mr. GLADSTONE consented to report progress.

At a late hour on Friday the committee was resumed. Both Mr. Leatham's amendment on Clause 3 and the Solicitor-General's amendment to it were negatived, and Mr. LEATHAM gave notice of his intention to move in the next clause that any voter showing his paper after marking it shall be liable to three months' imprisonment The fourth sub-section of the Clause, which makes it penal to put into the ballot-box any paper other than the ballot-paper, was then taken into consideration. Various amendments to reduce the penalty from two years with hard labour were proposed, and Mr. C. BENTINCK moved its total omission. On a division, however, it was carried by 142 to 102, and Mr. FORSTER promised to amend it by introducing words on the report making it necessary that the act should be done fraudulently. Mr. HARDY having protested against this course, the committee reported progress.

On Monday the committee resumed the consideration of Clause 3, relating to offences in respect of nomination papers and ballot-boxes. By the fifth sub-section, a penalty of two years' imprisonment with or without hard labour might be imposed on any person who, without due authority, took out of the polling station any ballot paper. This was opposed by Mr. C. BENTINCK, who moved that the provision be expunged, and Mr. WEST, who proposed to reduce the term of imprisonment to six months. Mr. HENLEY also objected to legislation of this kind, which he said was "bristling with misdemeanours and penalties." Mr. G. Bentinck, Mr. Muntz, and Dr. Ball also protested against the clause. Sir J. ELPHINSTONE denounced the clause as a "savage enactment." After a long discussion, in the course of which Mr. DOWNING and Mr. OSBORNE suggested a compromise, and proposed twelve months as the maximum penalty, the Government assented to Mr. West's amendment, which was carried by 123 to 34 votes. Mr. C. Bentinck's motion was defeated by 203 to 152 votes. The clause was ordered to stand part of the bill.

On the fourth clause, inflicting three months' imprisonment, with or without hard labour, upon the infringement of secresy by any officer, clerk, or agent in attendance at a polling station "without due authority," considerable discussion ensued as to the meaning of the phrase "due authority." Eventually, however, the difficulty was got over by the adoption of a suggestion from Dr. BALL to substitute the words "except for some purpose authorised by law." Mr. C. BENTINCK proposed to amend the clause by striking out the words prohibiting any person whosoever from overlooking or interfering with a voter when engaged in marking his ballot paper, but his motion was negatived by 223 to 145 votes. Mr. FORSTER consented to omit looking over a voter from the list of penal offences; and Mr. CHARLEY proposed to limit to the hours of polling the prohibition against disclosing information gained in the polling booth as to any vote. Mr. FORSTER refused, however, to mitigate the stringency of the clause, and the amendment was negatived by 223 to 147 votes.

Mr. LEATHAM then renewed his proposal to make it an offence punishable with three months' imprisonment for any voter wilfully to display a ballot-paper so as to show for whom he has voted. It was opposed by Mr. Harcourt, Lord Bury, Sir H. Hoare, and Mr. Fawcett, who declared it to be an unbearable novelty and an unnecessary piece of tyranny to compel a man to vote in secret if he did not wish to do so, and to treat the exposure of his ballot-paper as a crime. Mr. HARCOURT proposed to substitute "with corrupt intent" for "wilfully," and this suggestion was supported by Lord J. Manners, Mr. Birley, Mr. Cross, and Mr. A. Egerton, who dwelt upon the folly of legislating against public opinion, and contended that no judge or jury would convict for such an offence. Mr. Forster, Mr. Muntz, and Mr. James supported the original amendment, maintaining that the ballot, being for the suppression of bribery and intimidation, would be useless if an elector had the means of proving how he has voted. Mr. LEATHAM, in reply, attacked Mr. Fawcett, who, he declared, on this as on other occasions had turned his back on his principles. The committee then divided on Mr. Harcourt's amendment, but the tellers for the ayes not agreeing, a second division was taken, when Mr. Harcourt carried the omission of the word "wilfully" from Mr. Leatham's amendment by 167 to 166 votes. Mr. FORSTER at once moved to report progress, which was done.

THE ALABAMA QUESTION.

In the Lords on Friday, in answer to Lord Stanhope, Lord GRANVILLE said with regard to the presentation of the English counter-case to the Geneva Tribunal that the Government had arrived at a decision on the subject only two days before. They had determined to present a case excluding the indirect claims, and accompanied by a declaration to the Geneva Tribunal, abiding by the position taken up by Her Majesty's Government in their correspondence with the United States, and expressly reserving the right of Great Britain to withdraw from the arbitration should the present difference with the United States not be removed by the 15th of June. General Schenck was of opinion that the English counter-case might be presented without prejudice to the position taken up by Her Majesty's Government, and his Government confirmed that opinion. As soon as the counter-case and the accompanying declaration had been presented to the Geneva Tribunal, they would both be laid before Parliament.

Lord RUSSELL thought it was quite time that the anxiety of the nation should be relieved, and that some means of escape from the present diplomatic fog should be discovered. He accordingly gave notice that on Monday, the 22nd inst., he should move an Address to the Crown praying that instructions should be given that all proceedings at Geneva should be suspended until the American claims for indirect damages had been withdrawn. The Duke of RICHMOND hoped that if we withdrew from the arbitration care would be taken to prevent the arbitrators from going on behind our backs, on the ground that we had submitted our case to them. Lord GRANVILLE admitted hypothetically that the arbitrators might go on if they thought proper, but he should be very much surprised if they did so. Lord WESTBURY apprehended that if our case were put in and the United State came with theirs, the arbitrators might be required to proceed. Lord GRANVILLE replied that the Government believed that as our case was accompanied by a declaration our position would not be compromised, and it was, moreover, strengthened by the concurrence of the United States Government in the course to be pursued. Lord GREY trusted the Government would not permit the arbitration to go on until the American indirect claims were authoritatively abandoned; and Lord SALISBURY feared that the Government had sacrificed the last chance of protesting against them. Assuming that the arbitrators awarded a lump sum in compensation, without stating on the face of the award whether it was for direct or indirect claims, the Government would be unable to avail itself of the reservation. Lord PENZANCE contended that it would be competent to us to retire from the arbitration if the conditions we now attached were not fulfilled; and the Duke of SOMERSET agreed with Lord Grey and Lord Russell in urging the Government to refuse to lodge the English case until the American indirect claims were withdrawn. The note appended to our case might be thrown aside, and we should then be involved in further complications. Lord GRANVILLE, in reply to Lord Colonsay, promised that that the English case and declaration should be printed in time for the debate on Lord Russell's motion.

In making a similar statement in the Commons, in reply to Mr. Rathbone, Mr. GLADSTONE said that Lord Chief Justice Cockburn would continue in the discharge of the arduous duties of arbitrator for England, which he had so kindly undertaken. He hoped that in a few days the English case would be laid on the table. Mr. DISRAELI said the Government had already taken a most hazardous step, and under these circumstances Parliament was entitled to some assurance that the Government had not again made a fatal admission. Mr. GLADSTONE rejoined by denying that any "fatal admission" had been made by the Government. With regard to the counter-case, the accompanying document would be placed in the hands of members with the case itself.

TREATIES OF GUARANTEE.

In the Commons on Friday, on the order for going into committee of supply, Sir W. LAWSON moved an Address to the Crown, paying that needful steps might be taken for withdrawing from all the treaties binding this country to interfere by force of arms with the affairs of other nations. These treaties of guarantee, fifteen in number, were, he maintained, the cause of the enormous military establishment which we are obliged to keep on foot. Our wisest policy would be friendship with all nations, but partnership with none. Mr. RYLANDS seconded the motion, which was supported by Sir D. WEDDERBURN, and opposed by Mr. SINCLAIR AYTOUN, as founded on the humiliating principle of "peace at any price," and by Mr. CARTWRIGHT on the ground of its abstract character, its incorrect assumptions, and its misleading terms.

Mr. GLADSTONE opposed the motion as likely to favour a misconception abroad that we had discovered our ancient foreign policy to be a mistake, and meant to revolutionise it, whereas the differences between English parties on foreign affairs were more differences of degree than of principle. Sir W. Lawson's conception of the force of a guarantee was far too wide. He appeared to be of opinion that every guarantee embodied in a treaty was in the nature of an absolute, unconditional engagement, binding this country under all circumstances to go to war for the maintenance of the state of things guaranteed in the treaty—irrespective of the circumstances of this country itself, irrespective of the causes by which that war may have been brought about, irrespective of the conduct of the power on whose behalf the guarantee may have been invoked, and which may itself have been the cause of the war, and irrespective of those entire changes of circumstances and relations which the course of time frequently introduces and which cannot be overlooked in the construction of these engagements. Mr. Gladstone had heard Lord Palmerston give his opinion of guarantees both in this House and elsewhere. It was a familiar phrase of his, which he thought others must recollect as well as himself, that while a guarantee gave a right of interference it did not constitute of itself an obligation to interfere. Without adopting that principle as a rigid doctrine or theory applicable to this subject, on which it is very difficult, and perhaps not very convenient, to frame an absolute rule, yet he thought there was very great force in Lord Palmerston's observation, and coming from a person who had so long be engaged in the conduct of the foreign policy of this country, and who was so thoroughly conversant with all the transactions of foreign policy, he thought it ought to remove that apprehension with respect to a guarantee under which the mover and the seconder of the resolution appeared more or less to labour. The force of guarantees, he contended, must depend very much on the national sentiment at the time, and though they must be reserved for grave occasions, and be specific in their terms, they had often been useful in limiting or preventing wars—as, for instance, in the case of Belgium and Luxemburg. It would be of little use to record an abstract vow of non-intervention, because it would not be kept, for the British people, without any disposition to a meddlesome policy, having no sympathy with the views of a narrow section, would not pledge itself to refrain from interference in the general interests of peace and civilisation.

On a division, Sir W. Lawson's motion was negatived by 126 to 21 votes.

THE SUPREME COURT OF APPEAL.

In the Lords on Monday the LORD CHANCELLOR moved the following resolution :—

That it is expedient that one Imperial Supreme Court of Appeal be established which shall sit continuously for the hearing of all matters now heard by way of appeal before this House or before the Judicial Committee of the Privy Council, and that the appellate jurisdiction of this House be transferred to such Supreme Court of Appeal.

He reminded their lordships that as a body they had never attempted to exercise the jurisdiction he asked them to surrender except upon very rare occasions, and that its exercise had been attended with so much opposition that practically it had been delegated to the law lords alone. The bill which he proposed to found upon the resolution would relate solely to the civil appellate jurisdiction, and not to the criminal jurisdiction of the House of Lords. It was intended that the new court should constitute one tribunal sitting in two divisions—one representing the House of Lords, and the other the Judicial Committee of the Privy Council, the members of either division being able to sit in the other. The first division would consist of all peers who had filled the office of Lord Chancellor or any high judicial office for a specified time either in Great Britain or Ireland, and would also include all peers who had actually practised at the bar, and Privy Councillors now capable of being appointed upon the Judicial Committee. In each division, there would be not fewer than three nor more than five judges, who would be paid 6,000*l.* a year, and peers who had filled the office of Lord Chancellor and who accepted the obligation to attend would have their pensions augmented from 5,000*l.* to 6,000*l.* a year. The Lord Chancellor would be at the head of both divisions of the supreme court, and among the members of the second division would be the Lord Chief Justices of the Queen's Bench and Common Pleas, and the Lord Chief Baron of the Exchequer. All the judges would receive a retiring pension after certain number of years' service. The establishment of such a court would obviate the degradation of lay peers attending in order to make a quorum, and among the other advantages of the scheme he specified the continuous sitting from November to February, by which three months would be gained, the sitting for five days a week at least, instead of four, and the abolition of the intermediate appellate jurisdiction of the Court of Chancery and the Exchequer Chamber.

Lord CAIRNS stated his approval of the Lord Chancellor's suggestion that the debate on the resolution should be adjourned, and pointed out that while it was proposed to abolish intermediate appeals in England, they were to be retained in Ireland, Scotland, and the colonies. Until he had seen the bill he would say nothing of the constitution of the court. But when the bill was in his possession he promised to give it his most careful and dispassionate consideration. Lord WESTBURY did not intend to enter on the discussion of so large a question, for it was impossible to express an opinion whether the House ought to part with the judicial authority which it possessed, and probably exercised satisfactorily, until it was known whether the new tribunal was one to which it might conscientiously and with a sense of duty yield up its functions. He had hoped to hear an explanation of the proposed scheme, for the two things could not be considered separately.

After a brief discussion, it was arranged that the Lord Chancellor should lay his bill on the table to-night, that the adjourned debate on the resolution should be resumed upon the night fixed for the second reading of the bill, and that in the "orders of the day" the resolution should have priority over the second reading.

MISCELLANEOUS.

In the Commons on Wednesday, petitions in favour of the claimant to the Tichborne estates were presented from the inhabitants of the parishes of Tichborne, Alresford, &c., and the borough of Poole, praying that if public money were supplied for the prosecution it should also be supplied for the defence. One of them was by permission read at the table.

On the same day the Metropolitan Sunday Trading Bill, moved by Mr. J. G. TALBOT in the absence of Sir T. Chambers, was opposed by Mr. TAYLOR as a measure that had been under one form or another before the House for twenty or thirty years. On a division the bill was lost by a majority of 29.

On Friday the Royal Parks and Gardens Bill was considered, and the Attorney-General's amendment saving all existing rights in the parks, was carried by 142 to 102.

In answer to Mr. Richard, Mr. FORSTER said that a measure would be introduced by the Government for taking votes at school board elections by ballot.

On Thursday in reply to Lord Stanhope, Lord GRANVILLE announced that new and perfectly satisfactory arrangements with respect to passports would be brought into operation by the French Government in the course of ten or twelve days.

Lord ALBEMARLE moved the second reading of the Justices of the Peace Qualification Bill, stating that it proposed to remove the present restriction under which no one could be made a justice of the peace unless he had an income of 100*l.* a year from land, and to recognise income arising from personalty as a qualification for the office. Lord BEAUCHAMP moved the rejection of the bill, and after a good deal of discussion it was thrown out by 36 to 26.

In the Commons on Monday the Epping Forest (No. 1) Bill and the Metage of Grain (Port of London) Bill, which are promoted by the Corporation of London, were read a second time, after some discussion; and the committee to which the latter will be referred was instructed to provide for the abolition of compulsory metage, and also for the ultimate extinction of all charges other than for services rendered.

Sir J. LUBBOCK obtained leave, in committee of the whole House, to introduce a bill to make provision for the crossing of bank notes.

Mr. MUNDELLA obtained leave to introduce a bill to reduce the hours of labour of children, young persons, and women employed in factories.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

SUPPLY OF TRAINED TEACHERS.

At the meeting of the Board on Wednesday, Mr. C. Reed, M.P., the vice-president, in the chair, the Rev. J. Llewellyn Davies and Mr. Hugh Owen took their seats for the first time. After some preliminary business,

The Rev. J. A. PICTON, M.A., moved the following resolution :—

That a special committee be appointed to consider and report on the supply of trained teachers; and that, without limiting the discretion of the committee as to anything which may appear to them necessarily involved in this general reference, it may be an instruction to them to give attention to the following points, viz. :—

1. The number of certificated teachers required, and the probable period within which they will be required to carry out the proposals of the board as contained in Part III. of the Report to the Education Department, supposing that report to be approved, and requisitions for the suggested amount of school accommodation to be issued.

2. The annual supply of teachers likely to be needed after the present deficiency in school accommodation shall have been rectified.

3. The sufficiency, or otherwise, of the present sources of supply to meet the probable demand for teachers, regard being had to the operation of school boards throughout the country.

4. The possibility that the supply of teachers may be facilitated by the employment of women to teach children of both sexes, whether in mixed or separate schools; the conditions under which such an arrangement is expedient, and its bearing upon economy and efficiency in school management.

5. The question whether the special conditions imposed by the Elementary Education Act on board schools, and the scheme of education adopted by this board, demand any greater variety than exists at present in the sources from which the supply of teachers is derived, and in the course of training through which they pass.

6. The desirability, or otherwise, of making, either from this board alone, or conjointly with other school boards, any communication to the Education Department on the subject of this reference; and, if any, then the nature of the suggestions to be offered.

After some preliminary remarks, Mr. Picton said that the board had suggested that accommodation for 100,000 children should be provided in addition to the accommodation already provided in the metropolis. It had been estimated that a school ought to have nine certificated teachers per 1,000 children, so that 100,000 additional children would require 900 additional teachers. The question then arose :—Within what period would these be required? They could not of course cause schools to spring up by magic, but by means of temporary schools they would do a good deal, but they must have teachers for them. Taking this into consideration, the 900 teachers would probably be wanted in two years. In England and Wales all the training colleges were only able to turn out 1,250 teachers per annum who had fulfilled their proper course of two years, and up to the present time they had not provided even that number. In Wales the provision amounted to 223 teachers; but the board could scarcely expect to draw teachers from the Welsh colleges. The supply of teachers from the English colleges last year was only 1,139, and he did not suppose that many would be available from the Scotch colleges. The next point was the annual supply of teachers likely to be needed has been rectified. The Government estimate was that after the present deficiency in school accommodation twenty years' service might be expected from every teacher; so that, supposing the scheme to be matured, every year forty-five new teachers, or 1-20th of 900, would be required; but this estimate of twenty years' service was notoriously too high. Considerably more than half of the teachers were young women who had a propensity to get married—(laughter)—and it was the experience of a gentleman connected with training colleges that the average service of female teachers was not more than four years. Then they must also consider the increase of the population. The Statistical Committee estimated that London increased at the rate of 60,000 a year, of whom 10,000 were children who would require education. For these 10,000 they would want yearly ninety teachers. There would be also annually a considerable number of inefficient schools that would make an effort to get certificated teachers so as to raise themselves to the level of the board schools. He estimated therefore that they would want not less than 269 teachers every year for the supply of the metropolis. This would very soon increase to 300, more than a quarter of the present supply derivable from the English training schools. With regard to the third point, namely, the sufficiency of the present sources of supply to meet the probable demand for teachers, regard being had to the operation of school boards throughout the country at the date of the last educational report, ninety-six school boards had been established in corporate towns, and 188 in country parishes. Since that date about fifty more had been established, he was told, thus making 334 altogether. He had no means of estimating the demands for teachers that would be made by these boards, but taking the demand in the large towns to be about the same as in the metropolis, then for new schools alone 1,800 teachers would be required within a year or two. Then they would have to consider the inefficient schools which would be made efficient; so that on the whole a very formidable draw on the resources of the training colleges must be expected. With regard to these resources, in February, 1871, there were in the English and Welsh colleges 2,315 students in all, about half of whom were in their second year, and all of them were expecting schools under existing arrangements. He was aware that considerable attempts had been made to provide extra accommodation for students in the colleges, but there was a limit to the capacity of the present colleges, and that limit had been nearly reached. It was estimated that in 1870 the colleges were capable of training 2,500 teachers, but the actual number trained was 2,315. Since then considerable additional accommodation had been made to the Wesleyan Training College in Westminster, but any additional teachers trained there would be required for Wesleyan schools. Making an estimate for the whole country, the population requiring education would be 3,500,000 children, who would require 35,000 certificated teachers. The training colleges could only send out 1,250 a year, which, on the estimate of twenty years' service, would only produce 25,000, so that 10,000 additional were required. But he had already shown that the Government average of twenty years' service was too high, and that the average service of female teachers was only four years; and he was also told that male teachers to a great extent forsook the teaching for other pursuits, and it was rather extraordinary that many of them went into the "shoddy" trade—(laughter)—which he was rather sorry to hear, as he hoped they would never have anything like "shoddy" in their schools. The result of these figures showed that at least there was great cause for anxious inquiry. It had been urged that the Government had permitted one-year students to go out as teachers, but it was very unsatisfactory to be obliged to have recourse to half-trained teachers. Then he would suggest for the consideration of the committee whether the supply of teachers might not be facilitated by the employment of women to teach children of both sexes. If it turned out that they could do so without disadvantage, they might not only effect a saving in the rates, but would be opening up to women situations of honour and usefulness—at any rate the experience of America and Scotland ought to be taken into consideration before the committee came to any foregone conclusion on the subject. The fifth point was whether the special conditions imposed by the Act demanded any greater variety than at present in the sources from which teachers were supplied and the course of training through which they passed. He did not wish to be misunderstood on this point. Let them look at the present system.

As a general rule, the training colleges at present were voluntary societies assisted by Government grants, and one of their objects was to propagate particular views of religion. Such an arrangement was consistent with the system of elementary schools existing prior to the passing of the Education Act; but now the board schools had no particular sectarian views to propagate, and therefore he thought it was a question for inquiry whether they might not expect some modification of the training colleges analogous to the modification of the elementary school system. He found in the reports of the Inspectors that in some of the training colleges the teachers did not reach a fair average in some of the standards, such as mental arithmetic, grammar, geography, history, &c.; whilst subjects were taught which were entirely forbidden in the board schools. Whilst saying this he did not wish to put aside valuable institutions like the training colleges, which no doubt had an extended, honourable, successful career before them; but he would suggest whether it was not possible to have some other institutions also, so as to have a greater variety in the sources of supply of teachers. As to the final suggestion for the consideration of the committee, whether some communication should be made to the Education Department on this subject, he thought it was a matter of regret that the board had no power to set up training colleges, and therefore that the board should go to the Government and ask what they meant to do in the matter. He was told that the subject was to be raised in Parliament shortly. He rejoiced to hear it, and thought the board would be doing good service by putting before the Government their views on the subject.

Mr. SUTTON GOVER seconded the resolution, believing that the subject ought to be considered, as it was a point where otherwise the board was likely to break down. It seemed to him that a national system of education involved a national system of trained teachers.

The Rev. Dr. RIGG could not help feeling that the question might open up a field of inquiry for which the board was scarcely competent, and which was hardly consistent with requirements in other directions. With regard to the supply of teachers for the future, Mr. Picton had assumed that the training colleges were to supply all the teachers for all the children of the future, and had omitted to notice that there was always a considerable number of efficient teachers passing into the profession who were never trained in training colleges at all. Mr. Picton had assumed also that one-sixth of the entire population would have to be educated under the Act. He believed this was altogether an excessive calculation, and preferred to take the figure at one-eighth, as Sir James Kaye Shuttleworth had done. He believed that 25,000 teachers in the future would be ample to supply the necessities of England. There were 13,200 certificated teachers at present employed in the schools in England, and if to that they added 40 per cent. for the board schools, he believed the supply would be large enough for a number of years to come; that would bring the number up to 18,480. Then he would allow also one-third on the score of the Government probably requiring in future a larger number of certificated teachers in proportion to the children taught, and that would bring the total number required up to 25,000, which number he believed would be sufficient for a considerable number of years; but if the demand should increase beyond that, so would the natural provision go on increasing. 25,000 was, in fact, double the number of certificated teachers now employed. In respect to the competency of the training colleges to meet this demand, so far as he was informed, Mr. Picton's statistics were not accurate. From returns obtained from the Education Department he found that the number of students in training colleges in this year in England and Wales was 2,820, a certain proportion of whom were trainable for one year as infant-school mistresses, so that 2,820 would actually yield about 1,500 in the way of future provision. The question was whether 1,500 each year would meet the demands of England in the future? As far, however, as he could learn, he believed seven per cent. would be an ample allowance for wear and tear of teachers actually in the work. The Government allowance was five per cent.; but putting it at seven per cent., then the question was what that would amount to on 25,000? It would be 1,750, and that would be the yearly demand in the way of the supply of teachers. The existing training colleges supplied 1,500 a year, and if they added 250 a year for those who came into the profession without passing through training colleges, it would be seen that the demand was very nearly met. With regard to the training colleges, it was true they were not in accordance with the theories of many gentlemen, and perhaps not in accordance with the school board schools. He believed they might be worked so as to become so; but they were obliged to do many things not in accordance with theories. Mr. Picton had, however, hinted that the amount of attention given to certain forms of religious instruction in training colleges militated against efficiency in other subjects; but that was a question *sub lite* at present. That want of efficiency he believed to be due to the Revised Code of 1862. That was his experience, and he protested against any premature conclusions from individual cases cited. His own experience was that the more strictly a student attended to his Christian duties, the more successful he was in other respects. It was a perfectly fair thing that the question of training colleges should be raised; but he did not think it would do for the board to found training colleges which students might attend whilst lodging elsewhere. With regard to the resolution, he felt that the board was being asked to give attention to what at present they could not do justice to. If such a committee were appointed he should like to be on it, but he could not see his way to give the time. If the resolution was proposed in its present form he was afraid he should have to give a negative vote.

The Rev. B. WAUGH thought that the erection of buildings should not be proceeded with to any great extent till it was conclusively ascertained that there would be no dead-lock on account of a want of teachers. He attached much importance to the subject, and urged Mr. Picton not to think of withdrawing his motion.

The Rev. J. M. DAVIES agreed that the subject was of much importance, but he thought that nothing would be lost by delaying its consideration by a committee of the board, if it was true that Parliament was going to deal with the matter. The board would be in a much better position to take action in the matter when they knew what conclusions they came to. He therefore, suggested that the matter should be postponed for the present.

Mr. HEPWORTH DIXON urged the propriety of the board inquiring into the matter at once, and hoped Mr. Picton's proposition would be carried. At present every school would have teachers trained under circumstances and conditions against which the Education Act was a protest. He was quite willing to make use of the present supply of teachers; but he looked forward to the time when that supply would be insufficient from present sources. In carrying out this national system of education, therefore, he desired that their minds at least should be prepared for the necessity of national training colleges, which should be conducted by the Government of the country, and which should be inspired from the beginning with the spirit of the Education Act. His opinion was that the fact of Parliament being about to consider the matter was the very best reason why this board should first of all consider the matter and express an opinion.

Mr. TABRUM opposed the motion, because he thought the board had already quite enough to do; but he said he did not disapprove the object Mr. Picton had in view.

Mr. FREEMAN and the Rev. J. RODGERS felt bound to support the motion, as they considered that no time should be lost in dealing with the matter.

After a short reply from Mr. Picton, the motion was agreed to without a division.

After disposing of the other business on the paper, the board adjourned.

ELECTION FOR WESTMINSTER.—On Thursday evening an aggregate meeting of the ratepayers of Westminster was held at St. James's Hall, in support of the candidature of Mr. George Potter for the vacancy now existing at the London School Board for the division of Westminster. Lord Edmond Fitzmaurice, M.P., occupied the chair, and there was a good attendance. Letters were read from Dr. Brewer, M.P., Mr. Dixon, M.P., and Mr. J. D. Lewis, M.P., apologising for their non-attendance, but promising their cordial support to Mr. Potter. The chairman, in opening the proceedings, after some general remarks upon the education question, in which he supported the views of the Education League, said the experience of the last year showed him the absolute necessity that existed for the working classes to be represented at the London School Board by suitable men from their own ranks, and he had therefore felt it his duty to support Mr. Potter, who had a practical experience as a Sunday-school teacher for many years, and was well fitted to take part in the education movement. He believed he would be found most useful on the school board. Mr. Potter was not a Secularist, he was a religious man; but at the same time he thought that secular and religious education should be kept entirely distinct. Mr. Potter then addressed the meeting. He said when the Education Act was passed it was generally acknowledged that it would be desirable to have some working men on the school board, and yet at the general election every effort had been made to prevent the return of the few working-men candidates. He then proceeded to detail his views on the education question, which were generally in accordance with those of the Education League, and those put forth by the Nonconformist body. He was opposed to the payment of fees out of the rates to denominational schools, and would have secular and religious education kept entirely apart from each other. Captain Maxse, R.N., then moved—"That this meeting heartily approves the candidature of Mr. George Potter, and pledges itself to use its best efforts to secure his return at the coming election." Mr. Laurence Hearne seconded the resolution, which was supported by Mr. Lloyd Jones, Mr. G. Howell, Mr. Shipton, Captain Coghlan, and carried. A vote of thanks to the chairman concluded the proceedings. Last evening a similar meeting was held at the Mission Hall, Bessborough-place, Pimlico, C. de Selincourt being in the chair. A meeting will also be held to-morrow (Thursday) evening at the Pimlico Rooms. Sir Henry Hoare, Bart., M.P., is to preside, and the meeting will be addressed by Henry Richard, M.P., the Hon. Auberon Herbert, M.P., Dr. W. C. Bennett, Mr. Daniel Guile, Mr. Joseph Leicester, and others. The election takes place on Friday. The friends of unsectarian education are working earnestly and unitedly.

THE BRADFORD SCHOOL BOARD AND THE PROPOSED NEW SCHOOLS.

The building plans of the Bradford School Board have excited the alarm of some of the ratepayers, on the alleged ground that the intended expenditure was extravagant, and on Monday evening last a crowded public meeting, convened on requisition by the mayor, was held in St. George's Hall, in that town, to consider the question. The hall was nearly filled. The Mayor (Mr. Thompson) presided. Alderman MARK DAVIS moved a resolution expressive of regret that the proposed schools were excessive in cost, and in the amount of accommodation they were designed to provide. The Rev. W. B. SCRUTTON seconded the motion. Mr. JOHN RAWSON moved an amendment which, while enjoining economy and refraining from the expression of any opinion upon the details of the board's building scheme, expressed the conviction that it was the duty of the school board to make ample provision for the efficient education of the children in all parts of the borough where any deficiency of accommodation was found to exist, so that good commodious board schools might be formed within the reach of those children whose parents might prefer them. Mr. COLFAX seconded the amendment. The policy of the school board was defended by Mr. A. Neill, Mr. J. V. Godwin, and the mayor, who are severally members of the school board. The question was debated at great length, and the amendment was carried by a very large majority.

The *Bradford Observer* gives an instructive sketch of this important meeting and controversy, from which we extract the following:—

The Bradford School Board had its birth, as will be remembered, in a compromise. Certain members of it were sent in to represent denominationalism, and certain others leaguism. For a long time the board have been preparing for action. They have mapped out the borough, mastered its educational condition, and by vast labour reduced to statistics the chaos of disorganised facts with which they had to deal. During all this time obstruction and delay have been the persistent policy of some members of the board. But, fortunately for those who wanted action—who meant that the Act should be acted upon—their chairman has thrown the whole weight of his influence and diligence against the obstructive policy of the denominationalists, and has been a tower of strength to the party that wished actively to interpret Mr. Forster's measure. At length, therefore, a scheme of school-building was agreed to—a generous scheme that coped with the real ignorance and destitution that existed in the borough. This was a great defeat for those who wanted Church and Catholic schools to have "the pull" a little longer, and a defeat they could not sit down under. Accordingly Alderman Mitchell reopened the whole question in the board, and tried to rescind, or at least curtail, their proposals. He failed, and forthwith a requisition is got up to the mayor for a town's meeting, at which the cry of extravagance is to be raised. The ratepayers are to be frightened about their pockets. The interest of denominationalism must not be mentioned. It would betray the secret motive. So the note is struck by Alderman M. Dawson—"This is purely a question of £ s. d." But now see how the cloven foot peeps out. First there is present a vast array of clericals—quite extraordinary, seeing it is purely a ratepayers' question of £ s. d. Next, Alderman Dawson appears for the first time (as Mr. Rawson reminded him) in the character of an economist! Then the Rev. Mr. Scrutton, who begins by assuring us that he is the man of all others who does not take part in politics, and further, that he is the manager of the largest school existing in the town—two significant admissions—is put forward upon a question of pure local politics, to urge the ratepayers not to spend their money too fast. By-and-by comes the Rev. Mr. Eddowes, who, by a singular coincidence, has denominational schools, and has peculiar religious tenets which he delights to inculcate there, but who has only come *now* to plead the burden of the rates upon "poor (!) clergymen."

It is our belief that the meeting was to no small extent converted by what it heard—a very unusual thing with public meetings—and those who came to vote one way remained to vote the other. In its early stages the economists—Mr. Dawson and Mr. Scrutton—were loudly cheered, and it seemed, as far as the temper and opinion of the meeting could be gauged by the applause, as if the vote would be decidedly on their side. But a little daylight was thrown into the minds of the voters during the proceedings. "Why is our old friend Rawson, who has been twenty years fighting against excessive rates, in favour of them now?" asked some. And he answered, "Because this money is at length to be be spent for the direct benefit of the working classes." Then the fictitious figures comparing the cost per head of other school board schools with the Bradford scheme was blown upon, and at length the bubble was pricked by Mr. Neill. In a practical way, and speaking with authority as a builder, and at the same time a member of the school board committee, he showed that the respective figures had been reckoned on a totally different basis, and, further, that the board knew they were getting *quid pro quo* for all they spent. Then followed Mr. Godwin's elaborate statement, which showed the existing needs of the town, and the probable needs of it before the schools were opened, and which above all revealed to the minds of his economical operative hearers that they would have very little to pay, and that the bulk of the money would come from the rich; that he and the mayor and the other members of the school board who proposed the expenditure were the very men who would have a large share of the paying, and that they (the poor) would reap all the benefit. The process of undeceiving had now got a long way on, and it only wanted the straightforward outspokenness of the chairman of the meeting, who was also the mayor and the chairman of the school board, and the hero of many of their former battles, and the chief proprietor of their newspaper, and always the friend whom they

could trust not to deceive them—it only remained for him to show them in unmistakeable terms their own interests, finally to convince the Conservative working men, the friends of the Church and the Constitution, and to ensure an overwhelming defeat of the promoters of the meeting.

There was a meeting of the Bradford School Board on Thursday last, when the consideration of a report of the Statistical Committee, defending, in reply to the Education Department, the proposal of the board to provide schools for 4,500 children, raised the question as to whether compulsory bye-laws ought to be put in force prior to the opening of the board schools; and a proposition of the chairman's, tending to favour the adoption of the compulsory clauses at once, was rejected by eight votes to four. A precept was issued to the Town Council for 500*l.* for the purposes of the board. Alderman Mitchell tendered his resignation as a member of the board.

LEICESTER SCHOOL BOARD ELECTION.

This election took place on Wednesday last amid much excitement. The candidates for the vacancy were Mr. Alderman Toller, who is in favour of reading the Bible in board schools without note or comment, and Mr. Luke Turner, who advocates unrestricted religious instruction. The polling commenced at twelve o'clock and closed at seven p.m. Cabs and vehicles of every description were pressed into the service of either party, and considerable excitement prevailed from that hour until the close, though with a slight exception order was preserved throughout the town. No less than 260 votes were recorded between six and seven o'clock. It was not till about nine o'clock that the Mayor (John Stafford, Esq.) was able announce from the Town Hall, where there was a large assemblage of people, the numbers, which were as follows:—

Toller	6,060
Turner	4,764
Majority for Toller ...	1,296

Mr. G. Toller (the successful candidate, who was received with loud and repeated plaudits), then stood forward and very cordially thanked his supporters for the triumphant position at the head of the poll in which they had placed him, and congratulated them on the glorious victory they had achieved—it was a real victory of those principles which were dear to them all. (Applause.) He should go with confidence to the school board, as he found he had the approval of so large a majority in the borough. (Applause.) Considerable bitterness had been shown during the contest, which he hoped would now subside. He should go to the board with the intention of co-operating with every member of the board, and if he felt that he was bound to differ with any member, he should do so without personality. He was sure they all had the greatest confidence in the mayor as the returning officer of the election. (Hear, hear.) Nothing could have been more impartial and excellent than the mayor's conduct throughout the proceedings, and he had much pleasure in proposing a vote of thanks to the mayor for his able and impartial conduct as returning officer. (Applause.) Mr. W. Kempson seconded the motion, which was carried with loud expressions of approval, and briefly responded to.

In commenting on this election the *Leicester Chronicle and Mercury* says:—"It would be a superfluous task to recapitulate the various questions raised during the several weeks which have elapsed since the writ of election was received. But one thing has been rendered clear as daylight—on one side, the clerical party in this town has endeavoured to impose its authority in respect to dogmatic teaching upon the mass of the people, and on the other side the people have risen in their might and signally defeated the attempt. By a majority of 1300, in round numbers, has Mr. George Toller, the advocate of their opinions, been elected over Mr. Turner, the nominee of the clergy. Nor has this result been achieved by any exceptional or excessive display of popular feeling in any given quarter of Leicester; for in every ward of the town except St. Martin's—in East St. Mary's and in East St. Margaret's where the affluent reside; as in West St. Mary's, All Saints', North St. Margaret's, and Middle St. Margaret's, where the 'sons of labour' chiefly dwell—a majority of votes was recorded for the champion of unsectarian education; thus undoubtedly indicating that the verdict of a majority of the entire town, without regard to class distinctions, is in favour of that just and sound principle. Of the numerical result, also, it is to be stated that it affords a remarkable proof of the earnestness of the people in this contest. A comparison between the present contest and that of January last year renders this manifest. At the general school board election, the total number of votes recorded on behalf of the nine Conservative and Church candidates (including the Roman Catholic) was 64,076, representing 4,929 different voters. The total number of votes recorded in favour of the eighteen other candidates was 60,347, representing 4,642 different voters. It thus appears that the Conservatives and Churchmen have polled at this election 163 fewer persons, and the Nonconformists and working men have polled 1,418 more persons, than at the last election. By their spontaneous and zealous action, the working classes of Leicester have in this election nobly distinguished themselves. The money bribe, the beer bribe, female blandishment, and clerical influence, have all alike been disregarded by them; they have disdained to barter their children's birthright to elementary unsectarian instruction for the tempting considerations offered to them by their would-be seducers; and they have shown how hopeless will hereafter be the endeavour to corrupt their honest and right purpose. Were our school board willing to listen to the voice of public opinion, this contest would teach it a few wholesome lessons. Mr. Toller's election, as the opponent of dogmatic religious instruction in the board schools, should show the board that the attempt to render the schoolmasters religious teachers will be made in direct defiance of the wishes of the majority of the burgesses. Of the political importance of the victory of the week, we cannot probably speak too hopefully. To the nation, Leicester has shown how true it is to its fame, when relieved from the stifling influence of the cumulative vote; and how consistent it is with its antecedents, in resisting the attempt to re-establish a Church-rate under a novel and insidious form. To Parliament, now sitting, have the people of Leicester sent up their protest against the continuance of those blots upon the Elementary Education Act, which now disfigure it, and do violence to their convictions and feelings."

THE BIRMINGHAM SCHOOL BOARD AND RELIGIOUS INSTRUCTION.—The Birmingham School Board began on Wednesday to discuss the question of the kind of religious instruction to be given in the board schools. Eight members of the board belong to the Church party, six are members of the National Education League, and one is a Roman Catholic. A member of the Church party (Mr. Hopkins) had introduced a scheme of education which includes "Bible teaching," as distinguished from "Bible reading without note or comment." The discussion of the clause dealing with the religious part of the scheme was begun by Mr. Hopkins moving as a regulation to be adopted by board schools:—

> That in every school under the control of the school board the Bible shall be read and taught daily, and due care shall be taken that all the provisions of the Elementary Education Act in sections 7 and 14 shall be strictly observed both in the letter and spirit, and that no attempt shall be made to attach children to any particular denomination.

He asked the support of the League party to that regulation, because he believed that the consciences of all persons were amply protected by the provisions of the Act. Mr. F. Elkington, in seconding the motion, said that the Education League had forfeited its title of "National," and that it should be called "The Secular Instruction League." He charged the Rev. R. W. Dale with having departed from the principles of his illustrious predecessor, John Angell James. The Rev. R. W. Dale replied, with some warmth, that he was unable to say what would have been the opinions of the late John Angell James on that controversy; but since a vast number of the most devout men in the kingdom, in the interests of religion itself, desired that religious teaching should not be undertaken by State functionaries, Mr. James would probably have been of their opinion. He (Mr. Dale) declined to enter into a confederacy of Evangelicals of various denominations for the purpose of asking State aid to teach Evangelical doctrines—a confederacy which would be hostile to Unitarians, Roman Catholics, Ritualists, and persons of no faith whatever. The debate was adjourned to the next meeting of the board.

HUDDERSFIELD SCHOOL BOARD AND THE RELIGIOUS QUESTION.—On Monday afternoon, at a meeting of the Huddersfield School Board, which lasted three hours, the scheme of education which has been before the board on several occasions lately, came up for final decision. The board proposes in reference to the religious question that the Bible should be read without note or comment in school-board schools, and this has been strenuously opposed by the Church party, who have contended that it would be a godless education, and that they would sooner have a purely secular education than the Bible not explained. On Thursday, Mr. Dodds moved, and Mr. W. Sykes seconded, the adoption of the general scheme of education as amended. Mr. Barker moved, and the Rev. W. B. Calvert seconded, an amendment to the effect that the whole question be referred back to the committee, "with instructions to provide for religious instruction as an essential subject of education." The amendment was lost by 5 votes to 3, and the original motion was carried by 6 votes to 2.

A CANDID BOY.—A clergyman who had been staying for some time at the house of a friend, on going away, called to him little Tommy, the four-year-old son of his host, and asked him what he should give him for a present. Tommy, who had great respect for his "cloth," thought it was his duty to suggest something of a religious nature, so he announced hesitatingly, "I—I think I should like a Testament, and I know I should like a popgun."

THE FRUIT.—A few weeks back there was a very good show of blossom for cherries, apricots, peaches, nectarines, pears, and plums. The season was unusually early, and the trees burst into a resplendent mass of blossom with a rapidity rarely equalled in past years, the effect of the mild weather which prevailed at the commencement of March. But a change came over the face of nature—cold, cutting winds by day, and keen, sharp, stinging frosts by night, worked havoc among the blossoms, and burnt, blistered petals tell a sad tale of blighted hopes to the gardener. The change which, let us hope, has now set in may not have come too late, however, in some instances. Apples are at least safe as yet, and the late pears, as well as cherries, plums, and other fruit trees, which were not too forward.—*Land and Water.*

Postscript.

Wednesday, April 17, 1872.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The twenty-seventh annual meeting of this association was held last evening (Tuesday) in Exeter Hall, under most favourable auspices. There was a very large attendance. The Earl of Shaftesbury presided, supported by Mr. W. E. Shipton, secretary, C. Reed, Esq., M.P., Rev. Robert Moffat, D.D., Rev. G. W. Olver, Rev. W. Cadman, Rev. Hugh Hanna, Mr. Geo. Williams, and many of the older friends of the association, who have taken an interest in its proceedings from its commencement. After devotional exercises Mr. SHIPTON read the report, which was of a very interesting and encouraging character, showing how the work was extending, not only in Great Britain, but throughout the world.

The Rev. ROBERT MOFFAT (who was introduced by the chairman in the most felicitous terms, and whose rise was the signal for rounds of long-continued applause) moved a resolution expressing thankfulness for the extension of the work, and of gratitude to the treasurer, through whose munificence the society was freed from debt. In very simple, but touching language, he described how pleasant it was to be at a meeting like the present, forming, as it did, such a contrast with those gatherings to which he had been accustomed in the interior of Africa. Addressing young men, he referred to the days of his youth, and gave effective illustrations of youths who had gone astray through lack of religious principle. He was an old man now, but in his youth there were sinful and infidel companions against whose wiles he had to guard; he had a praying mother, and should be the richer for ever for her influence. His references to his mother produced a profound impression, and the hope he expressed that there would never be a school without a Bible in it was received with great cheering. He could only say that while reading the Word of God as a young man, he began to live for others as others had lived for him, and to pray for others as others had prayed for him. Even as a young man his efforts had been attended by the Divine blessing, and now, as an old man, he was ready to go forth again to endeavour to save souls. Describing what had taken place in Africa during his long residence there, he said it was a life worth living for. All had been the result of his devoting himself to Christ as a young man; and he most earnestly appealed to all young men present to become the Saviour's disciples. Amongst his closing words were, "O my young friends, if we wish to have a happy death, let us live a holy life. Long may you prosper, and let us look forward to the great day when we shall all meet before the judgment-seat of Christ." (Great cheering.)

The Rev. G. W. OLVER (Battersea) seconded the resolution. He impressed upon all present the importance of individual effort. There was no young man present who could not influence his young companions aright if he had the prerequisite of personal godliness. Living union with Christ would give unity to the life inwardly, and consistency to the outward walk. Inward purity and a consistent life as the embodiment of Christian faith would be an unanswerable argument in favour of Christianity, and the best argument that could be used with an unthinking world. This would be a marvellous power when the most eloquent arguments would fail. In impressive terms he urged upon the members of the association the importance of becoming diligent students of the Bible, that they might have a true guide in life. He left with the meeting this motto, "Christ my all; my all for Christ." (Cheers.)

The Rev. W. CADMAN gave encouraging details of the work of the association in London. He had had many opportunities of closely observing its working, which enabled him to say that it deserved the hearty support of all Christian men. It had been eminently useful in doing a great work for more than a quarter of a century. It furnished a refuge for hundreds of young men when they were launched forth on the treacherous ocean of London life. The thought that such an association existed had been a source of exceeding comfort to hundreds of mothers, who felt that, although their sons had left them, they were not destitute of Christian friends. He gave many pleasing illustrations of the good influence of the association upon the minds of young men, and earnestly appealed to all its friends to keep firm and true to the principles on which it was originally founded. Hitherto the association had firmly maintained its ground; to propagate the blessed truth of which the Lord Jesus Christ is the sum and substance. He spoke earnestly of the importance of keeping the Bible in schools, and his remarks were received with loud applause.

The Rev. HUGH HANNA (Belfast) spoke of the value of the association to young men in smaller cities than that of London. It was doing a great work in country towns. It deserved the support of all who had the social and moral welfare of their race at heart. The income of the society (3,723*l.* 17*s.* 8*d.*) he did not consider adequate to its wants when the work it was doing was fairly taken into consideration.

Lord SHAFTESBURY summed up in a vigorous speech, and after the usual vote of thanks, one of the most successful meetings which has been held for years was brought to a close.

AMERSHAM HALL SCHOOL, CAVERSHAM, OXON, near READING.

Head Master	Mr. WEST.
Vice Master	Mr. ALFRED S. WEST, M.A., (Gold Medallist), London; B.A. (Senior Moralist), Cambridge; Fellow of University Coll. Lond., late of Trinity Coll., Camb.
First Mathematical Master and Lecturer on Natural Philosophy and Chemistry	Mr. A. TODD, M.A., Glasgow (late Williams' Scholar).
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THE *NONCONFORMIST*.
Edited by EDWARD MIALL, Esq., M.P.

MAY MEETINGS AND SUPPLEMENTS.

The NONCONFORMIST of Wednesday, April 24th, will contain a Report of the Annual Session of the Baptist Union in London, and the Anniversary Meetings of the Methodist Free Churches, and other religious Societies.

The NONCONFORMIST of *Thursday*, May 2nd (instead of Wednesday), will contain Reports of the following Anniversaries:—Liberation Society (Council and Meeting in the Metropolitan Tabernacle), Baptist Union (adjourned), Baptist Missionary Society, Church, Wesleyan, and Primitive Methodist Missionary Societies.

*** With this Number will be given a Supplement containing a statement of the Objects and Resources of the various Relief and Philanthropic Societies, with the view of furnishing a bird's-eye view of their work, and, as far as possible, of the aggregate results.

The NONCONFORMIST of Wednesday, May 8th (with Supplement), will Report the Anniversaries of the following:—Bible Society, Sunday-school Union, Religious Tract Society, Irish Evangelical Society, British and Foreign School Society, and the Annual Session of the Congregational Union in London.

The NONCONFORMIST of Wednesday, May 15th (with Supplement), will Report the following Anniversaries:—Congregational Union (adjourned), London Missionary Society, and other Meetings.

The NONCONFORMIST of Wednesday, May 22nd, will Report the following Aniversaries:—Peace Society, Colonial Missionary Society, &c.

Each of these Numbers will contain Original Sketches of the May Meetings as they take place.

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The Nonconformist.

WEDNESDAY, APRIL 17, 1872.

SUMMARY.

THE relations between France and Germany appear to be much less satisfactory than they were some weeks ago. The *Daily Telegraph* professes to be able to state, "on the highest authority," that M. Thiers' speech to the French Assembly before its dispersion twelve days ago has produced an exceedingly grave impression in Berlin. "Indeed, Prince Bismarck regards the President's utterances as most important, and even menacing; and we are fully warranted in the opinion that only the strongest forbearance at Berlin, or the most prompt and sincere evidence of a better mind at Versailles, will avail to avert the rising of complications which would be most unwelcome to all Europe, but especially to France herself." Under such circumstances it is easy to believe that the latest French financial proposals for accelerating the evacuation of the six departments still occupied by the Germans are regarded at Berlin as unsatisfactory. Prince Bismarck, we are told, is determined to have absolute security on the Western frontier, and he believes he holds the immediate destinies of France in the hollow of his hand. Will he endeavour to put a veto on the military organisation of France? Germany is, however, naturally alarmed at these enormous armaments across the frontier; but M. Thiers must be far too well informed to suppose that his country will be in a position for many a year to come to carry out a policy of revenge with any hope of success, or that the cure for the enormous burdens imposed upon France is another desperate war. This serious difference between the two Governments will probably have an important influence upon the debates in the French National Assembly on the military estimates, which have not as yet been formally discussed or voted.

The President meanwhile continues to maintain his independent position. He has been strengthened by the cordial adhesion of M. Gambetta, who has been making a speaking tour in the north of France, and by the Councils-General, most of which, at their recent sessions, have voted addresses of confidence in the present *régime*. M. Thiers also, braving the displeasure of the "rurals" at Versailles, has been holding a series of brilliant and successful receptions at Elysée, which can hardly fail to weaken the objection to a return of the Legislature to the capital. Whatever may be said of the general policy of the French Government, they have taken a wise and popular step by the abolition of passports at the Channel ports, and along the Belgian frontier, from the 20th inst.

The recent elections in Spain have not been so favourable to the Sagasta Government as had been announced. They have secured a majority of some thirty or forty in the new Cortes, but the coalition of Liberals, Republicans, and Carlists on the other side is not likely to hold together, and will be further weakened by the abortive Carlist risings. It is sad to think that, notwithstanding nominal improvements in the constitution of Spain, deeds of violence and illegality have been practised on a large scale by Ministerialists and members of the Opposition, and that the former deemed it necessary for securing their electioneering ends to arrest in the most arbitrary fashion hundreds of persons in various parts of the country. King Amadeus must be well-nigh wearied of his exalted position in a land where faction reigns supreme, and the spirit of intrigue supersedes patriotism and loyalty.

In our House of Commons on Monday the principle of the Ballot Bill received an unexpected and serious blow. About a score of Liberals united with the Conservatives in support of Mr. Vernon Harcourt's amendment on the fourth clause. The Government supported Mr. Leatham in making penal the "wilful" display of voting-papers, but Mr. Harcourt by a majority of one carried, amid vehement Opposition cheers, his proposal to substitute the words "corrupt intent." If this amendment is allowed to stand, "any man who likes may let all the borough know—or if he be a mere labourer may let his employers know—for whom he is voting, provided only he has not been paid or promised pay for so doing," and the door will thus be open to those corrupt practices which the absolute secresy of the ballot would prevent. Last night also the Government sustained a defeat. Sir M. Lopes moved a resolution affirming that owners and occupiers in counties and boroughs ought to be relieved from the charges imposed for the administration of justice, and from half those incurred in the management of the police and the treatment of lunatics. Mr. Goschen, on behalf of Ministers, made some important concessions to the landed interest, but objected to giving relief in the indiscriminate shape of taking two millions out of the Consolidated Fund by way of a beginning. The resolution, however, to the great delight of the Opposition, was carried against the Government by a majority of 100 (259 to 159).

The Upper House has now the prospect of abundant work; though the Ballot Bill may not, at the present rate of progress, be sent up this side of Whitsuntide. The Lord Chancellor has laid before the peers his scheme for merging the appellate jurisdiction of the House of Lords in a new Imperial Supreme Court, but is for the present content to move a resolution ratifying the principle of the measure. There are signs that this comprehensive plan of law reform will, as usual, be pulled to pieces by the law lords. Last night the Government Licensing Bill was introduced in the Upper House by Lord Kimberley. It modifies the licensing jurisdiction, by providing that new licenses shall be granted in counties by the Petty Sessions, with confirmation by a committee of Quarter Sessions; in boroughs with not more than nine justices, by the whole body—where there are more than nine, by a committee, whose decisions shall be subject to revision by the whole; in all cases with the ultimate approval of the Home Secretary. Renewals of licences are to undergo no change. Ratepayers, as a body, are to have no direct control over the issue of licences; but they may appear individually in opposition, and carry it to appeal. Police discipline is to be rendered more effective and systematic by the registration of offences. These will specially include drunkenness on the premises, harbouring thieves or prostitutes, and adulteration. The hours of business proposed are, for the metropolis, from seven a.m. to midnight; for towns of more than 10,000 inhabitants, seven a.m. to eleven p.m.; and for towns under that size, seven a.m. to ten p.m. On Sundays, in the metropolis, public-houses will be open from one to three, closed from then till six, and remain open till eleven; while in other places the closing at night will be at ten and nine. The measure is, as Lord Kimberley said, moderate in its provisions, and the second reading is deferred till the 2nd of May.

We give elsewhere some interesting information relative to the education controversy, including an extended report of the statements made by members of the deputation who last week waited on the Endowed Schools Commissioners. That official body has shewn itself to be in somewhat of a yielding mood. In the London School Board there has been an important discussion on the question of an adequate supply of trained teachers, and the resolutions on the subject moved by the Rev. J. A. Picton were agreed to without a division. At Bradford the Church party have sustained an ignominious defeat at a town's-meeting convened to protest against the alleged extravagant expenditure of the local board for the erection of new schools. At Leicester the exciting contest for a vacancy on the school board was brought to a close by the triumphant return of Mr. George Toller, who obtained the large majority of 1296 votes. That town has thus emphatically declared against dogmatic religious instruction in the new board schools—in other words, that they shall not be handed over to clerical control. Mr. Toller's great success was mainly owing to the active co-operation of the working classes. It is a victory of which the Nonconformists and artisans of Leicester have good reason to be proud. The election for Westminster takes place on Friday, and will, we trust, result in sending Mr. George Potter to represent the principle of unsectarian education at the London School Board.

TREATIES OF GUARANTEE.

SIR WILFRED LAWSON, ably seconded by Mr. Rylands, did good service to the country on Friday night by his motion for an address to the Crown, praying that Her Majesty will be graciously pleased to take the needful steps for withdrawing from all treaties binding this country to intervene by force of arms in the affairs of other nations. The motion was based upon a Parliamentary return, moved for by Mr. Richard, which set out all the engagements of this nature—amounting on the whole to fifteen—by which we are bound. The question thus raised was not very fully, but with considerable ability, discussed on its merits, and we regret to add that not more than twenty-one members of what we have been accustomed to refer to as the Householders' Parliament, gave their sanction to the hon. baronet's resolution. We do not think that the form of the motion satisfactorily explains this discouraging result. It leaves in the hands of Government the fullest discretion as to the mode in which, and the time at which, it should seek to give effect to the general policy it indicated. That policy may be stated in a few words. It consists in a resolute abstinence by the supreme Power of the State from giving any future pledge imposing upon this nation an obligation to resort to war for the settlement of international disputes having no relation to the defence of its own integrity and safety, and in releasing itself, as soon as may be—due regard, of course, being had to national prudence and honour—from the various guaranteeing covenants it has contracted with other States in past times. The question raised by the hon. member for Carlisle was really one of non-intervention in affairs which do not directly affect our own interests, and the response given to it plainly shows that the idea of confining the exertions and influence of the country in regard to foreign matters to means exclusively moral in their character, is one which even Mr. Cobden's name and authority has not yet very deeply impressed upon the judgment of our ruling classes, however it may have affected the popular mind.

The speech of Mr. Gladstone in answer to the mover and seconder of the resolution will disappoint, we think, many of his warmest friends. The pith of it is contained in the following words:—"The general conclusion at which any dispassionate person, not hard-ridden by theory, must arrive at is, that, although it is quite right to regard these guarantees with jealousy, to admit that the presumption of the case must be against them, that the onus of proof is on those who contract them, that they ought not to be needlessly multiplied—nay, more, that they might, if had, be advantageously qualified or annulled, as opportunity may occurr, yet that it would be a great mistake to pass upon them a sentence of general condemnation, because they may be effective instruments of composing quarrels, and avoiding disastrous wars." We do not distinctly perceive any essential difference between the foreign policy thus enunciated and that which was acted upon during Lord Palmerston's ascendency, and which was so severely commented upon, on various occasions, by the Right Hon. gentleman himself.

Mr. Gladstone and those whom he represents in this matter, has not yet succeeded in ridding his mind of the delusive notion that Governments bear a relation one to another identical with that which subsists between individuals. We do not deny the fact of a relationship, nor that it imposes appropriate duties. But we do maintain that there is a vast difference between the general obligations due from one State to another, and those which in ordinary life bind man to man. What, for example, is the practical meaning of what is contemptuously described as "a policy of isolation"? It is often denounced as selfish, because in private life it would, in the great majority of instances, be, and in all cases would *primâ facie* seem to be, of such a character. But is it really so in regard to national Governments? Is it not the paramount duty of a ruler who, under any conceivable form of constitution, is after all but the political representative of his subjects, to give his *first* attention to the interests of the people whose public affairs he assumes to conduct? An individual may be careless of doing justice to himself in order to give scope to his generous feeling for another. But a Government has no warrant to be generous to another people until it has done full justice to its own. For example, a war for the protection of Belgium against France would be a sacrifice of the interests of millions of Englishmen to the interests of a much fewer millions of Belgians. Can this be a duty analogous to any arising out of private relationships? Take for granted—and this is a large assumption—that the safety and happiness of Belgium would be promoted by our armed intervention in her behalf, ought our Government to seek this result, if the certain effect of its doing so would be to aggravate, to an incalculable extent, the privations and sufferings of vast numbers of its own subjects—and if it ought not, should it incur the risk of doing so?

Look, for instance, at our wage-earning class, whether in towns or rural parishes! Look at our *prôletaires*, whose condition ought not to be regarded as beneath consideration! Look at our petty tradesmen, incessantly struggling to get an honest livelihood, and, if possible, and at any loss to their health and comfort, to snatch it out of an ever-tumbling sea of difficulties, hardships, and temptations! What does war mean to them but an increase of the national expenditure, and a heavier burden of taxation, which, in one shape or another, ultimately rests with greatest pressure upon them? Among these numerous classes there are thousands upon thousands of persons barely fed, ill-clothed, miserably housed, and exposed as the prey of all sorts of temptations, whom a few millions more of annual expenditure would reduce to the last degree of physical wretchedness? Have they not a higher claim upon the statesmen of their own country, than any foreign State to the sentimental generosity of the classes above them? And it is these people's substance that is given away, or sorely hazarded, by the policy of intervention in the affairs of other nations. Our treaty guarantees, if they amount to anything more than diplomatic shams, necessitate a military and naval expenditure far beyond what is required for national self-defence, and the load which annually increases, weighs with crushing effect upon the industry of the country, intensifying the miseries of the poor. We have no right to be generous to others at their expense, nor to do injustice to them that other peoples may reap the profit of it.

We have our international duties, no doubt. We are bound to set an example to surrounding nations—to show them, in a due use of our advantages, the way to a higher civilisation. We can do this without treaty guarantees. We believe this is Mr. Gladstone's own conviction, as we are sure it was of Mr. Cobden, and continues to be of Mr. Bright. Surely, it is much to be lamented that the necessities of political party should require from the Prime Minister the adoption of sentiments and language which have put a new gloss of authority upon doctrines than which none have worked more mischief to the country, however sound they may seem to the authorities at the Foreign Office.

THE COUNTER CASES AT GENEVA.

AFTER all the Geneva Court of Arbitration has held another sitting, albeit short and formal. On Monday Lord Tenterden, on behalf of the British Government, and Mr. Bancroft Davis, as representing the United States, exchanged Counter Cases and delivered copies to the secretary of the tribunal. The cases will not be taken into consideration by the arbitrators before the 15th of June, by which time, apparently, feeling on both sides of the Atlantic will have further subsided, and the way, perhaps, have been paved for an arrangement under which the absurd claim for consequential damages will vanish into space.

The whole subject has been discussed more than once in Parliament during the past week. There are those who, like Lord Salisbury and Mr. Disraeli, acting apparently under the influence of exaggerated party feeling, regard our Government, by consenting to appear in Court before the Geneva tribunal before the important difference with the American Cabinet is settled, as having taken a most hazardous step, and as making what may turn out to be a fatal admission. They do not, however, go the length of Earl Russell, who is on the 29th inst. to move an Address to the Crown praying that instructions should be given for all proceedings at Geneva to be suspended until these indirect demands have been withdrawn. There is no question in or out of Parliament as to the monstrous nature of these claims, or the impossibility, in the cause of international law and policy as well as our own interests, of recognising them. It is rather a question of diplomatic procedure—whether our Government would more wisely proceed towards the same object by exercising the *suaviter in modo* or the *fortiter in re*.

At the time we write the public have not been put in possession of either of the counter-cases. The more important question for the moment is the position in which this country will stand now that it has put in an appearance at Geneva. So far the provisions of the Treaty of Washington have been observed, and two months of breathing time are secured. With the British case was put in a declaration on behalf of Her Majesty's Government, informing the arbitrators* that a misunderstanding has unfortunately arisen between Great Britain and the United States relative "to the claims for indirect losses put forward by the Government of the United States, under the several heads of—(1.) 'The loss in the transfer of the American commercial marine to the British flag.' (2.) 'The enhanced payments of insurance.' (3.) 'The prolongation of the war, and the addition of a large sum to the cost of the war and the suppression of the rebellion'; which claims for indirect losses are not admitted by Her Majesty's Government to be within either the scope or the intention of the reference to arbitration." The declaration goes on to state that the British counter-case is strictly confined to the claims for direct losses, and that it is submitted "in the hope that, before the time limited by the fifth article of the treaty, this unfortunate misunderstanding may be removed." It is expressly and formally declared that this counter case "is presented without prejudice to the position assumed by Her Majesty's Government in the correspondence to which reference has been made, and under the express reservation of all Her Majesty's rights, in the event of a difference continuing to exist between the high contracting parties as to the scope and intention of the reference to arbitration." Mr. Fish, on behalf of the American Government, explicitly recognises that position, and declares "that the right of both parties will be the same after filing as before."

It may require a diplomatic mind to understand the significance of the step thus taken by our Government, and the actual value of the safeguard they have provided. If the Washington Cabinet were laying a trap for drawing our Government into an inextricable position, Earl Granville might best have followed the advice of Lord Russell. But Mr. Fish frankly and somewhat eagerly accepts the reservation, and is apparently far more anxious to gain time to get out of a false position than to overreach the British Government. There is not a jurist of any eminence in Europe—it might almost be said in America—that does not regard these claims for consequential damages as an attack on the rights of neutrals, wholly unprecedented in international usage, and inimical to the obvious interests of the United States. We know not precisely how the lawyers of America blundered into so absurd a demand, or what object they expected to gain by presenting it, but we do know that public opinion on the other side of the Atlantic is becoming week by week more ashamed of the transaction, and anxious not to sacrifice for a discreditable craze the solid advantages accruing from the Treaty of Washington. It might be perfectly right, but it would be hardly wise, for us to disregard surrounding circumstances, and virtually denounce the Treaty by refusing to go to arbitration unless unwarrantable claims were withdrawn precisely in our own prescribed fashion. It seems to us that our Government have judiciously keep open the door of escape for the oversharp American diplomatists, without prejudice to their own position; and we hope that the public and the press will give no encouragement to the growing disposition of Mr. Disraeli and some of his colleagues to make capital out of this wretched *imbroglio*, and to peril the interests of the country for paltry party ends, and that no responsible person will abet any of our unattached statesmen in stirring up the dying embers of international bitterness by uncalled-for irritating, or defiant declarations.

THE LAND QUESTION IN PARLIAMENT.

THE debate on the Law of Entail which Mr. William Fowler raised on Tuesday last is symptomatic of the times. Like Mr. Joseph Hume's and Mr. Locke King's annual motions on the subject of Parliamentary reform and the county franchise, it distinctly points to a time when Parliament will be compelled to legislate against those territorial interests which yet dominate in its councils. English reforms always take the same course—beginning with the press or with public meetings they ultimately assume the form of a stereotyped annual motion in the House of Commons, and are then, sooner or later, taken up either by a Government anxious for a policy or by a party desirous of exchanging the cold shade of Opposition for the sunshine of the Ministerial benches. Mr.

* It may be well to state that the arbitrators to adjudicate under the treaty are Count Sclopis, Baron Itajuba, Chief Justice Cockburn, and Mr. C. F. Adams.

Fowler's proposal will soon enter upon its final stage. Mr. Gladstone's non-committal speech only means that he is not prepared at the present moment to reform the landed tenures of the kingdom. It is an ignoble policy, that of procrastination; but unfortunately English statesmen are content obsequiously to follow the public opinion which they ought to be proud to lead. It is possible that the constituencies may require to be educated on this subject; and that before Parliament is ripe for so moderate a measure as that which Mr. Fowlef invites it to pass, it may be necessary to bring a powerful public opinion to bear upon our legislators. It is, however, impossible to ignore the significance of last Tuesday's vote. Mr. Gladstone's earnest appeal to Mr. Fowler to withdraw his motion was scornfully rejected. The chief, who two years ago enjoyed the unquestioning allegiance of a larger majority than Lord Palmerston ever commanded, was told that if he could not make up his mind on the subject he might walk out of the House; and this remark, instead of provoking dissent, met with a hearty response. The Government Whips had to beat up the town in order to defeat their own party; and then an uncertain ministerial victory was snatched by one of those combinations which, unnatural though they be, have been too common of late. It is worthy of remark that Mr. Fowler had many allies who were unavoidably absent from the division; and that if the Government had not received help in its difficulty, another of those "abstract resolutions" which Mr. Gladstone dreads would have been carried, and the Liberal party would thus have vindicated its right to shape the policy of the nation.

But why should the Government be at variance on this question with the majority of its own supporters? Mr. Fowler is not a revolutionist; confiscation forms no part of his programme; he does not even favour the theories which have been put forward by Mr. Mill and the Land Tenure Reform Association. His resolution only proposed to commit the House to the opinion that the present state of the law as to entail and strict settlement of land discourages the investment of capital in the development of agriculture, and increases the complication of titles and the expense and delay incident to the transfer of real estate. A milk-and-water resolution this, when compared with some proposals which have been made since "International" agitators first embarked in a crusade against the landlords. Mr. Fowler, indeed, in one sense speaks as a champion of the landlords; for he shows, both in his speech and in his Cobden Club essay, that the present system of life tenancies cripples the so-called proprietor as much as it injures the tenant or the labourer. An embarrassed proprietor can sell no portion of his land, nor can he raise money upon it except at an extravagant rate of interest. His embarrassments, therefore, cling to him through life; and render him unable to make those improvements which would add to the permanent value of his estate, while greatly increasing the comfort of his dependants. Mr. Fowler mentioned a case in which a landlord, being unable to sell his property to meet his liabilities, was compelled to denude it of its timber, thereby seriously reducing its value and increasing the difficulties of his successor. If this system is injurious to the individual proprietor, how much greater must be the injury which it inflicts upon the people who are dependent on the good or ill fortune of the great man whose acres they till? Mr. Fowler also traced the intimate connection which subsists between the law of entail and the miserable cottage accommodation which is provided for our agricultural population.

To believe, as some allege, that the two questions have no relation with one another, would be to impute to the landlord class an amount of callous indifference to the well-being of their labourers which we should be very sorry to attribute to them. The Bishop of Manchester states in his report that out of 300 parishes which he had inspected in the counties of Norfolk, Sussex, Essex, and Gloucester, he found only two in which the state of the cottages might be described as satisfactory. It is a libel on human nature to suppose that the existence of these bad cottages is generally attributable to bad landlords; but yet this is the conclusion to which we are driven if we accept the views of those defenders of the law of entail who contend that the law is in no sense responsible for the revolting state of things which the report of the Royal Commission has disclosed. When individual landlords are personally to blame for neglecting the interests of the poorer class of occupiers, it frequently happens that they are men who have been thrust into a position for which they are utterly unfitted by the operation of that law of primogeniture which commits "the folly of pitching upon the eldest son as inheritor of an estate before he was born, and when it was impossible to divine what his character would be." There are many living examples of the monstrous anomalies of the law of primogeniture; some of which will at once occur to the reader. It will be remembered that Lady Mary Montagu Wortley states in her "Letters" that, when her future husband asked her father's consent to their marriage, the negotiations were broken off because Mr. Wortley, as a man of sense, refused to bind himself to settle his estates upon his eldest son. Lord Kingston, who was a staunch believer in the law of primogeniture, was so irate with Mr. Wortley for his obstinacy, that he refused to give his consent to the match, the result being that the lady eloped with her lover. To say nothing of contemporary history, Lady Mary's letters contain painful evidence of the fact that her only son was one of the most incorrigible profligates of even that profligate age; yet, but for Mr. Wortley's prudence he would have been placed, even before his birth, in a position to work an infinite amount of mischief in the sphere to which his rank and the vicious customs of society with regard to landed property, would necessarily have transferred him on the death of his father.

Mr. Disraeli paid a manly and unequivocal tribute to the truth of the letters of the special correspondent of the *Daily News*, who has recently inspected a number of miserable cottages in the right hon. gentleman's own county. "I happen," said Mr. Disraeli, "to have some knowledge of that district, and I think no language could do justice to the disgraceful and deplorable condition of those residences." But then the Conservative leader endeavours to neutralise his own admissions by declaring that the cottages to which the correspondent more particularly alluded, were not built on any estate, and that in fact they were run up by "a gentleman of highly Liberal opinions." Unfortunately we are not able to pretend that "gentlemen of highly Liberal opinions" uniformly practise what they profess; but why is it that mere speculators should have a chance of getting occupants for hovels so badly constructed that "the walls are brown with smoke and clammy with damp," and that "the water supply has to be drawn from an adjacent shallow and stagnant pond"? Surely the landowners of Buckinghamshire cannot divest themselves of the responsibility of providing decent cottage accommodation for their labourers, or pretend that such a row of houses as the *Daily News* described could possibly find tenants if they did their duty. That they do not perform their duty is either the result of criminal neglect or, as we prefer to think, of the unsatisfactory and mischievous state of the law. If the Conservatives were wise they would co-operate with Mr. Fowler instead of offering a stolid opposition to the reforms which he proposes; but whatever course they may take, no one who reads the signs of the times can doubt that the Liberal party will one day succeed in abolishing all thoseartificial laws and customs which tie up the land and degrade our agricultural population.

HOW IT STRIKES A STRANGER.

HOUSE OF COMMONS, Monday.

Constant attendance at the House, at least as a stranger, is apt, I observe, to beget doubts as to the efficacy of representative institutions, and a carelessness about politics. Probably, if I were a member, the zeal for my own cause and the interest I should take in my own speeches would overweigh the indifference to the causes of other people and the lack of interest in their speeches; but having no particular cause, and not making speeches, the doubts and carelessness do prevail. Never have they afflicted me so much as during the debates on the ballot. Partly this is because secret voting has been so well discussed that it is now the deadest horse in England, and partly because the Opposition tactics have been so intolerably wearisome and dishonest. I do not believe that the country knows how the bill has been opposed. There is no newspaper which now reports *verbatim*, and of what happens after twelve or one o'clock there are scarcely any reports whatever. It is, however, desirable that everybody should understand what the Opposition is really like, and I will try and reproduce a sample of it. To convey by power of words to anybody outside the impression produced upon a listener by a whole evening's debate on the ballot would be impossible. The sensations and thoughts resulting could not be forced into the biggest words in the language. All that can be done is to select a passage from any one debate The reader must then multiply it by some high number. One night this week, I forget which, an amendment was moved by Mr. Cavendish Bentinck that the word "secretly" in a certain clause should be struck out. The object of the amendment was to prevent the secresy of the ballot from being compulsory. Mr. Cavendish Bentinck, I may observe, is perhaps the most pertinacious, the most unwearied talker, we have in the House. He is the man who is generally meant when allusion is made to the talking policy of the Conservatives on the bill. It seemed to dawn upon Mr. Bentinck's friends that in this amendment was a fine opportunity for obstructiveness, and they instantly attempted to raise a discussion upon secret voting generally, just as if nobody had heard of it before. Mr. Cawley strove to show that if secret voting was to be compulsory, those who preferred open voting would be disfranchised. Next Mr. G. W. P. Bentinck took up the tale. This gentleman, who is usually called "big Bentinck" to distinguish him from his lesser relative, is the only specimen we now have of the unmodified agricultural Tory. He is a large, heavy old gentleman, extremely obstinate, and with a constant sense very plainly expressed in his face of isolated adhesion to the faith once delivered to the squires. Everything about him, his attitude, his style, his general behaviour, seem to be for ever proclaiming, "Here am I, a Tory of the Tories, not to be gulled or bamboozled; you can't come over me." He dislikes Mr. Disraeli exceedingly, because Mr. Disraeli has brains, and at one time it was generally believed that he aspired to be the leader of a new Tory party, which was to take its stand upon the ancient ways, and keep its Toryism pure by following the advice of Mr. Graves, and rigorously excluding all genius from its councils. However that may be, he always assumes the air of a leader, and considers himself to be the oracle of his friends who sit below the gangway. On this particular occasion he rose with his usual majesty to call the attention of the House to a copy of a speech which had been placed in his hands. The expression, "placed in his hands," is noticeable. He thereby intended us to understand that he had clients in the House who revered him, and who made him their poet to give their airy nothings a local habitation and a name. Having told us why he interfered, he paused and looked upon the ground in order that we might have time to compose ourselves. He then proceeded to disclose his secret. The speech was a speech delivered by Mr. Gladstone at Wakefield, wherein he remarked incidentally that under the ballot the votes of the gentlemen before him would probably be as well known as under the present system. Mr. Bentinck considered that the confusion into which they were getting with the bill became more alarming every moment. The Prime Minister and the Vice-President of the Council were clearly at loggerheads. The Prime Minister thought that under the ballot it would be known which way a man voted, and the Vice-President desired to enforce secresy. The House had a *right* to demand that it should be informed whether the views of the President or the Prime Minister were the views of the Government. Mr. Bentinck sat down in triumph. Mr. Gladstone, of course, was obliged to reply. With delicate irony—it was like stabbing Behemoth with a lancet—he said that he was always happy to be in any way instrumental in relieving the perplexities of the honourable member—his perplexities are not of a kind which Mr. Gladstone can relieve—and that the explanation he had to offer was this. The Wakefield speech was a semi-private speech delivered to some fourteen or fifteen friends whose political opinions were patent to all Wakefield, and whose vote, ballot or no ballot, would always be patent too. Again Mr. Bentinck rose with renewed majesty. He had no doubt the speech was properly reported; it was quite *impossible* to come over him, and he must again ask, what Parliament and the country were perfectly justified in asking, whether the opinion of the right honourable gentleman at the head of Her Majesty's Government was that of the right honourable gentleman who had charge of the bill. At this point Mr. Dalrymple sensibly interfered to remind the House that it was wandering very much from the subject immediately before it, and it was, in fact, debating the second reading of the bill. His protest, however, was but of small avail. Mr. Hardy thought secresy was not necessary to protect weak voters; they should not be afraid, but vote like men. Mr. Gladstone, being evidently very tired, had left the House, after he had made his unsuccessful attempt to relieve Mr. Bentinck. His absence was instantly made a new point of departure by the other Mr. Bentinck—Bentinck minor—who complained that the leader of the House was not in his place while a speech of his was being discussed. Lord Palmerston never

would have done such a thing. What did it matter whether the Wakefield speech was addressed to fourteen, fifteen, or twenty people. By this time I had had enough of it, and imitated Mr. Gladstone's example. But the same tactics were repeated during the remainder of the evening, and have been constant during every evening on which this bill has been in committee. There is not a clause which is fairly argued. Every line, and almost every word, is used for the purpose of obstinate obstruction, which is as purely physical as if members were prevented by force from entering the House. The mischief done is not merely, or even mainly, that the bill does not pass. That is comparatively a small matter. Doubts are begotten, as I have said, in the efficacy of representative institutions, and the interest in politics is much diminished. The English people take none too much interest in politics, and have not too much faith in politicians. Their apathy is perfectly natural so long as the newspapers day after day in their Parliamentary columns are nothing but a record of the exploits of the Bentincks and their friends. But this apathy is very dangerous. It will be a bad day for this country when, having learned to consider politics as a selfish struggle for power, and the House of Commons as the arena of unintelligible wranglings and intrigues, we determine that it is best to mind our own private affairs, and to allow our wranglers and intriguers to do what they please. If such a day should ever arrive—and it would seem as if it were approaching—nobody will be more to blame than those who, by their folly and stupidity, have made serious attention to politics almost an impossibility.

No history of the week would be complete which did not record the return of Mr. Bright to the House. He came back on Thursday. In order to avoid anything like a demonstration, he entered the House before prayers, and went straight to his old seat at the corner of the third bench below the gangway. He was cordially greeted by many of the members, some of those on the Conservative side of the House crossing over to shake hands with him. The fire has died out of many an old controversy since the days when he was denounced by the Tories as the enemy to society, just as the International Society is denounced by Mr. Baillie Cochrane now. Curiously enough, such is the irony of Time, Mr. Laird passed Mr. Bright in the lobby, and one of the most important matters with which Mr. Bright finds the House occupied is the Alabama claims. I was in the House on that memorable evening years ago, when amidst the mad cheering of the whole Tory party, Mr. Disraeli excepted, Mr. Laird declared that he would sooner be the builder of a dozen Alabamas than set class against class like the member for Birmingham. Mr. Laird has managed to set two very large classes against one another, and it is doubtful whether he is now as proud of his solitary achievement in history as he was then. Mr. Bright, I am happy to say, seems strong and well; in fact, judging him by his looks alone, he is far better than he was for some months before he left. That he may long be spared to the country and the House every sincere and earnest person may not only wish but even pray. There is a sense of security now that he is in the House again. We feel safer—just as if in difficult navigation a pilot had come aboard.

ORPHAN WORKING SCHOOL.

We have frequently found occasion to refer to that excellent institution, the Orphan Working School, which forms one of the characteristic features of that pleasant suburban locality, Haverstock-hill, and we are pleased to find, from the details furnished at the anniversary festival on Thursday last, that the career of prosperity enjoyed by the school has remained unchequered by adverse circumstances, save the want of sufficient funds to develope its full resources. The history of the school furnishes a most encouraging illustration of the manner in which the usefulness and prosperity of a charitable institution may be preserved unimpaired by a due regard to judicious economy in the management of its affairs. For more than a hundred years the Orphan Working School has enjoyed the reputation of being one of our best-conducted charities. Instituted in 1758, it has sprung from small beginnings to its present proportions. At first the arrangements were for twenty boys only; it now numbers 248 boys and 130 girls, sixty-three of whom have been admitted within the last few months. Were there sufficient funds, the school would accommodate something like 400 children—a result which can only be secured by an increase of funds, the present total annual income being sufficient only to meet the expenses of maintaining the present number of inmates, a circumstance to be regretted considering the large number of applications for admission. The larger number of orphans belong to the metropolis, nearly every grade of industrial life being represented, from the humble labourer to the master tailor. Almost every orphan represents a tale of sorrow and affliction, not unfrequently accompanied by incidents of romantic or tragic interest, as in the case of two lads, whose fathers—one a gunner and the other a sailmaker—perished in the ill-fated Captain. There is no pauperising element in the institution; the children who are so fortunate as to become its inmates receive an education fitting them for useful positions in after-life; and the boast of the institution—one in which it can honestly rejoice—is the fact which deserves to be emblazoned in letters of gold, that a large portion of the children have been placed in situations, in which, by industry and good conduct, many have obtained a comfortable livelihood, some have risen to influential positions in society, and not a few are now life and annual governors of the charity. Such a fact speaks volumes. It shows that the money expended in supporting the institution is not wasted, and that the appeal made by the Lord Mayor and the principal speakers at the anniversary festival at the London Tavern for further aid was one which deserved the heartiest response. It must have been very gratifying to Mr. Joseph Soul, who has so long acted as the secretary of the institution, to find that his unwearied zeal, perseverance, and business abilities were so fully recognised at the dinner. He has been the life and soul—we do not intend a pun—of the institution; at the same time, he has been fortunate in securing the co-operation of gentlemen whose one object has been to utilise to the uttermost the means possessed by the institution, which, after all, are of a somewhat precarious nature—four-fifths of the whole annual income, amounting to 10,000*l.*, being derived from voluntary contributions. At the last election there were no fewer than 124 candidates. It appears that orphan children are received from seven until eleven years of age; boys remain until fourteen, girls until fifteen or sixteen, depending upon good conduct, when, as far as possible, situations are provided for them as apprentices or servants—and *for the seven following years*, to encourage them to persevere in good conduct in the several situations, a reward is given to them, in sums varying from 5*s.* to 1*l.* 1*s.* With every boy leaving, the sum of 5*l.* is presented for an outfit; with every girl 3*l.* 3*s.* The rewards given to old scholars last year amounted to 57*l.* 8*s.* 6*d.* About 1,800*l.* was collected at the anniversary festival, leaving, exclusive of annual subscriptions, nearly 4,000*l.* to be raised by voluntary effort during the year—a fact which cannot be made too public, for most people, while praising the beneficial influences of such institutions as the Orphan Working School, are apt to overlook the difficulties and labour experienced in maintaining them in an efficient condition.

Epitome of News.

The Dean of St. Paul's preached before the Queen on Sunday in the private chapel at Windsor. Prince Arthur, Mr. and Mrs. Gladstone, the Dean of Windsor and the Hon. Mrs. Wellesley, and the Dean of St. Paul's, dined with Her Majesty on Saturday. Sunday was the fifteenth birthday of the Princess Beatrice, and on Monday morning her royal highness was serenaded by the choristers of St. George's Chapel, Windsor.

The Prince and Princess of Wales have left Florence for Milan.

On Friday afternoon the Duke of Edinburgh held a *levée* at St. James's Palace on behalf of Her Majesty.

Her Majesty will, it is expected, visit London in the early part of next week.

The *Observer* has reason to believe that the Chancellorship of the Duchy of Lancaster, with a seat in the Cabinet, has been offered to Mr. John Bright on his return to Parliament. It is doubtful, however, whether the right hon. gentleman's health is sufficiently recovered to enable him to resume his place in the Ministerial councils. The right hon. gentleman has returned to Rochdale, but purposes to come back to London in a short time, in order to attend to his Parliamentary duties.

Lord Halifax is prevented from attending to his Parliamentary duties by a severe attack of gout, which, although it has now quitted him, has left him too weak to return immediately to London.

A marriage is about to take place between Miss Fox, the adopted daughter of Lady Holland, and Prince Liechstenstein.

The *Manchester Examiner* reports the death of Mr. Samuel Bamford, on Saturday last, at his residence, Harpurhey, at the ripe age of eighty-four. He was successively a weaver, warehouseman, sailor, public secretary, bookseller, newspaper correspondent, and Government clerk, and was several times a political prisoner. His two chief works, "Passages in the Life of a Radical," and "Early Days," give a detailed account of his connection with the political movements in Lancashire which brought him into notoriety.

The marriage of the Marquis of Bute to the Hon. Gwendoline Mary Anne, eldest daughter of Lord Howard of Glossop, was solemnised yesterday at the Oratory, Brompton, in the presence of a numerous and distinguished gathering. Archbishop Manning was the officiating prelate. The marriage register was signed by the Duke of Cambridge, the Duke of Northumberland, the Duke of Argyll, and Mr. Disraeli. In the afternoon the happy couple left for Cardiff, where the rejoicings were on an extensive scale.

The *Leicester Chronicle* says that there are 300 cases of smallpox at present under treatment in the town.

The balance-sheet of the Civil Service Supply Association, which has just been passed by the auditors, shows a net balance of 11,000*l.* as the result of the past six months' trading.

It is officially announced that the scene of this years' autumn manœuvres will be Salisbury Plain.

The views of the so-called "Peculiar People" were again brought under a coroner's notice at Plumstead on Friday. A child had died from smallpox, and the parents had declined both vaccination and medical aid. The coroner said it was one of the first laws of nature to assist a helpless suffering child, and these people must be taught that it was the law of the land also. The inquiry was adjourned.

If the information of the *Dundee Advertiser's* London correspondent is to be trusted, the drinking of Scotch whisky is increasing in the metropolis.

The collection of animals in Wombwell's menagerie was sold at Edinburgh a few days ago. Mr. Jennison, of the Bellevue Gardens, Manchester, bought a male tusked elephant for 680*l.* The lion Hannibal was secured by Mr. Jackson at 270*l.*, for the Bristol Zoological Society. Professor Edwards made a number of purchases on behalf of the Jardin des Plantes, Paris. The amount realised was nearly 3,000*l.*

The Duke of Edinburgh is to visit Ireland. His Royal Highness will go over to open the Dublin Fine Arts Exhibition in June. The announcement of the duke's visit has given great local satisfaction.

The nomination for Tamworth took place on Monday, when Sir Spencer Robinson (Liberal) and and Mr. R. W. Hanbury (Conservative) were severally proposed. The show of hands was declared to be in favour of the latter. Yesterday Mr. Hanbury was returned by a large majority, the numbers at the close of the poll being Hanbury, 966; Robinson, 319. Nearly 500 electors were unpolled.

Easter Term was opened on Monday, after the judges and Queen's counsel had been entertained by the Lord Chancellor, at his residence in Great George-street, Westminster.

A fearful tragedy was brought to light on Monday afternoon at 16, Copland-street, Maida-hill. A shoemaker named Nicholls, forty-five years of age, during the temporary absence of his wife murdered four of his children, and then committed suicide. The victims were—Eliza Nicholls, aged nine years; Rosina, five; Louisa, three; and James Henry, fourteen months. There are two other children, but fortunately they were not in the house at the time. It is stated that the wretched man has shown symptoms of insanity for several weeks past.

The Bank of England has raised the minimum rate of discount to four per cent.

Messrs. Rothschild invite applications for the new Russian Five per Cent. Loan for 15,000,000*l.*, at the price of 89*l.* per 100*l.*

An influential deputation from Belfast and other places in the north of Ireland waited upon Mr. Gladstone on Wednesday and invited the right hon. gentleman to a public banquet at Belfast. The Premier, in accepting the invitation, expressed a hope that Ireland would be found in a satisfactory condition in all respects. He would communicate with Mr. M'Clure, M.P., regarding the date at which he expected to be able to visit the sister island.

The Tichborne "claimant" was placed at the bar of the Old Bailey on Wednesday. As a writ has been issued for the removal of the trial to the Court of Queen's Bench, he simply pleaded "not guilty," and was withdrawn in custody. An application in Judges' Chambers to admit the claimant to bail has been refused.

On Thursday Arthur O'Connor, accused of the attack on the Queen, was placed at the bar of the Central Criminal Court. The question of his sanity was gone into at some length, but the jury at length interfered, expressing a unanimous opinion that O'Connor was perfectly sane, and quite competent to plead to the charge which had been preferred against him. Baron Cleasby then sentenced him to be imprisoned and kept to hard labour for one year, and during that period to receive twenty stripes from a birch rod.

A MOSQUITO STORY.—Captain Jones of Stonington is responsible for the following:—On his passage from New York a few years ago, he observed, one summer afternoon, a heavy cloud arise from the land, and, to his great surprise, approach the vessel. Suddenly it broke near him and covered the decks with millions of mosquitoes, while part of the flock went through the mainsail, leaving nothing but the bolt-ropes hanging idly to the spars. Corroborative evidence to this astonishing tale was found in the person of a "down-east skipper," who heard the story, and who, on comparing dates with the narrator, declared that two days afterwards he was boarded by the same flock of mosquitoes, and they *all wore canvas breeches.—Boston (U.S.) Advertiser.*

THE CLERGYMAN AND THE IRISH BEGGAR.—The *Scotsman*, in an obituary notice of the late Bishop Terrot, of the Scotch Episcopal Church, relates the following anecdote:—"It befell a dignified clergyman, perhaps himself. An Irish beggar was imploring him for charity, and using an enormous number of sacred objurgations. The dignified clergyman looked him solemnly in the face—'No, I will not give relief to one who appeals to me so indecorously, but I will give you what will be of more value to you in your present state of mind—the advice not to take the name of God in vain.' Irishman answers, 'And is it in vain I've been taking it, and whose fault is that I should like to know?'"

Literature.

THE CHURCH OF SCOTLAND.*

Dean Stanley's recent visit to Edinburgh, to deliver a course of lectures on the Scottish Church, will hardly have passed out of the remembrance of our readers, nor, perhaps, will they have forgotten Dr. Rainy's trenchant reply to the Dean. We are glad to have, in the volumes before us, both the dean's and the doctor's lectares, published by their respective authors. They are not only worth reading, but worth some little comment—more, in fact, than we can afford to give to them.

Every one knows Dean Stanley's style—how picturesque, how graceful, how easy, how pleasant it is. In these lectures the dean has exceeded himself, and produced a volume which will charm all readers. But, unfortunately, its literary are almost its only charms. It is the least like history of anything pretending to the name that we have ever read. You can no more gather from its pages any accurate notion of what the Church of Scotland has been, than you could if the work had been on an altogether different subject. Dean Stanley's idea of treating ecclesiastical history appears to be to select, we grant in chronological order, certain pleasant, amiable, and mild types of different periods; point out their goodness; narrate nice anecdotes about them; and then exclaim, "What a "good Church this has been!" Nothing disagreeable is allowed to enter into his picture. Terrible and tragic forces were often at work in the making of Scotch ecclesiastical history, but you will find very little about these forces in the dean's pages. When reference to them does come, it is generally a quiet and contemptuous one. Men died on the scaffold, at the stake, submitted to thumbscrews and bootjacks, in defence of their principles, but not a word about scaffolds, thumbscrews, bootjacks, or stakes will be found in the dean's elegant pages. Such things are too ugly to find a place there. There are vague references to certain contests, but the dean has a scorn of the points involved in these contests, and thinks the men "absurd" who fought about them. The dean looks back upon all history from his own point of view, and tells it from that point exclusively. He does not for a moment place himself, or try to place himself, in the position of those who made the history—does not, in fact, care to do so. His object, apparently, is to prove by implication that there was never anything worth a contest, that there is not anything worth a contest now, that the best thing is to be satisfied with things as they are, and support existing institutions—and first and foremost, the Established Church of Scotland.

It is scarcely surprising that such a mode of treating their Church history as this should have caused great offence amongst the different ecclesiastical bodies of Scotland. There have been martyrs connected with all the Northern Presbyterian sects, but Dean Stanley very unmistakeably lets all the sects know that he entertains no respect for any one of them. Some great and, at the time, important truth was at the bottom of all the Presbyterian secessions. But Dean Stanley thinks all the points to have been about equally trivial. Dogma has held high position amongst our Northern Calvinistic neighbours, but the dean seems to care very little for any dogma excepting the Erastian. Opinion has run to great extremes, but the only party the dean cares for is the "Moderate" party. Is it a wonder, therefore, that the dean should have left Scotland an exceedingly unpopular and rather well-abused man?

Yet, as we have said, these lectures are very pleasant reading. Very interesting is the sketch of the earliest ecclesiastical history of the country, of Columba, of Iona and their old Celtic saints, but we pass this by for more modern matter. Then we come to the Church of Scotland, "properly so-called," and meet the following, which is no doubt given with especial purpose:—

"The very first declaration which the Sovereign makes—taking precedence even of the recognition of the rights and liberties of the English Church and nation, which are postponed till the day of the coronation—is that in which, on the day of the accession, the Sovereign declares that he or she will maintain inviolate and intact the Church of Scotland. That which was signed by Her Majesty may be seen in the Register House of Edinburgh, and has the peculiar interest of being the first signature of her name as Queen. There is a large blank left, in the doubt, which was then not yet solved, whether one or more of her names would be used, and the single name therefore stands—alone of all her signatures—in a space too ample for the word; and immediately following comes, after the signature of the princes of the blood royal, the name of the dignified and cautious Primate who then filled the See of Canterbury. In the Act of Union itself, which prescribes this declaration, the same securities are throughout exacted for the Church of Scotland as were exacted for the Church of England; and it is on record that, when that Act was passed, and some question arose amongst the peers as to the propriety of so complete a recognition of the Presbyterian Church, the then Primate of all England, the 'old rock,' as he was called, Archbishop Tenison, rose, and said with a weight which carried all objections before it, 'The narrow notions of all Churches have been their ruin. I believe that the Church of Scotland, though not so perfect as ours, is as true a Protestant Church as the Church of England."

The struggles of the Church and Churches are painted with a gentle hand, and it is acknowledged that they were magnificent, but one of the greatest struggles of all, that against Laud and Charles I., the dean thinks was "somewhat grotesque." He briefly honours Scottish Churchmen for their stubbornness, their devotion of themselves, not only unto death, "but, at times, even to absurdity." Something absurd, therefore, is found in the history of the Covenant, which is given in a very graphic passage:—

"The other scene to which I will call attention is the adoption of the National Covenant. Of all national confessions of faith ever adopted, at least in these realms, it is the one which for the time awakened the widest and the deepest enthusiasm. It was in the Grey Friars Church at Edinburgh that it was first received, on Feb. 28, 1638. The aged Earl of Sutherland was the first to sign his name. Then the whole congregation followed. Then it was laid on the flat gravestone still preserved in the churchyard Men and women crowded to add their names. Some wept aloud, others wrote their names in their own blood; others added after their names 'till death.' For hours they signed, till every corner of the parchment was filled, and only room left for their initials, and the shades of night alone checked the continual flow. From Grey Friars churchyard it spread to the whole of Scotland. Gentlemen and noblemen carried copies of it 'in their portmanteaus and pockets,' requiring and collecting subscriptions publicly and privately. Women sat in church all day and all night, from Friday till Sunday, in order to receive the Communion with it. None dared to refuse their names. The general panic, or the general contagion, caught those whom we should least expect. The chivalrous Montrose, the gay Charles II., the holy and enlightened Leighton, were constrained to follow in the universal rush. From Scotland it spread to England; and there assumed the more portentous shape of the Solemn League and Covenant. What had begun by being an impassioned, yet not unreasonable, determination to defend the rights of Presbytery in Scotland, had now grown into a determination as impassioned to enforce it throughout the empire. The imperious dictation of the Church of Scotland reached into the heart of London. There, in St. Margaret's Church, beneath the shadow of Westminster Abbey, the covenant was read from the pulpit, article by article, in the presence of both Houses of Parliament and of the Assembly of Divines. Every person in the congregation stood up, with his right hand raised to Heaven, and took the pledge to observe it. One by one they signed their names; and thence it was spread and enforced with all the penalties of the law, and by all the pressure of enthusiasm in every county in England. Hardly any ventured to decline. Forced explanations, mutual reservations, here and there were expressed. The voice of one just and wise man, Richard Baxter, was raised against this indiscriminate enforcement of so minute and terrible a confession. But, on the whole, it took its place as the very first and chiefest creed of the Church of Great Britain. The vehemence with which it was first received, the tenacity with which it still retains its hold on the Cameronian portion of the Church of Scotland, is one of the most signal proofs of the power of Scottish religion to enkindle the whole nation. 'I dinna ken what the covenant is,' said an old Scottish dame even in our own day; 'but 'I ll maintain it.' 'To pass in silence over the sworn covenant,' was, according to Rutherford, a denial of Christianity itself. But, on the other hand, the rapid subsidence of this enthusiasm, even at the time; its almost total disappearance now even amongst those who might be thought of the direct spiritual lineage of those who imposed it, is a striking example both to Scotland and all the world of the transitory nature of those outward expressions of party zeal which at the moment seem all important. There are documents of a like sulphurous kind which still hold a certain place, though they were not engendered in so impassioned an atmosphere as the Solemn League and Covenant. But their original source is identical, and their ultimate fate will doubtless be the same."

Classed with this we have a reference to the secession of the Free Churchmen, and, says the dean, after an acknowledgment of the nobility of the testimony then given—"But it is no less "true that, in no other country in the world "would the consciences of so many able and "excellent men have been so deeply wounded "by the intricacies of a legal suit, of which the "point at issue can only be ascertained by a "searching investigation of conflicting state-"ments even amongst those who are most keen "in the controversy." We wonder if anybody else thinks this? Admirable, in this connection, is the portrait of Samuel Rutherford, yet only the pleasant side of Rutherford's character is given. Then we come to the Moderatism of the Church of Scotland, and no word is too good to praise the old Moderate party. Good men, no doubt, were in that party, but it has usually been thought that the reign of Moderatism was the reign of sentiment without doctrine, and of ecclesiasticism without religion. The last lecture is on the "Present and Future of the Church "of Scotland," in which the dean is anxious to exhibit what real unity there is amongst all the Presbyterian sections. So there is—but the unity is not sufficient to make them unite. But very cleverly does he suggest that the sects are not infallible, recalling Cromwell's address to the General Assembly of the Church of Scotland, in which the Protector said, "I "beseech you, my beloved brethren—I beseech "you in the bonds of Christ, *to believe that you "may be mistaken!*" But suppose the mistake lies all along with the Erastian Church, with the Moderates, and the dean? What then? But the dean firmly believes in the vitality of the Establishment. He says:—

"To destroy it would not be to destroy merely an ancient institution, with endowments which would be taken from it only to be uselessly squandered, and with opportunities for Christian beneficence which no wise man would willingly take away in an age where material progress is so disproportionately active—it would be to destroy, as far as human efforts can destroy, the special ideas of freedom, of growth, of comprehension which are avowedly repugnant to the very purpose of the seceding Churches, but which are inherent in the very existence of a national Church."

As for the seceding churches, this is to be their mission:—

"The Mother Church, whether of England or Scotland, can only be properly appreciated when rising behind the foreground of the Dissenting churches. The Dissenting churches would lose half their significance if the Established Church, whose shortcomings they desire to rectify, but from which they derive their original life, and which serves to them as a centre and support, were swept away. It was a miserable intolerance when the Established Church in ancient times endeavoured to prevent the growth of Nonconforming communities that satisfied peculiar wants which from its very nature it could not equally supply. It would be an act of still more inexcusable barbarism if in our more enlightened age seceding churches were in their turn to insist on a new Act of Uniformity, and, by destroying the Established Church, extinguish aspirations which they can never satisfy, because they deny their lawfulness and condemn their development. But they can render to the Church and the nation of Scotland services peculiarly their own; they can, in times to come, as in times past, keep alive in the heart that peculiar fire of devotion and warmth which in Established Churches is sometimes apt to die out in the light of reason and the breath of free inquiry, just as the Established Church has been the means of sheltering the intelligence without which devotion dwindles into fanaticism, and the charity and moderation, without which the most ardent zeal profits nothing."

That is to say, the seceding churches are to be kitchen maids—ecclesiastical Cinderellas—to keep the fire alight for their lazy and well-endowed elder sister.

Of Dr. Rainy's lectures we have not much to say. They are vigorous and pointed, but somewhat disjointed, and in the earlier portion show unmistakeable signs of haste. His main object is to vindicate the greatness of the old Scotchmen, and not less the greatness of their contests—and very powerfully, a'most passionately, does he do this. Here, for instance, is a specimen of the way in which he deals with the Dean's indifferentism—

"Who will despair of progress or deny new light? Here are Andrew Melville, who came from Geneva, formed in the school which Calvin had left to the presidency of Beza, and that circle of genial and able men who went with Melville into banishment. Here are Henderson, and Gillespie, and Dickson; and Rutherford, as interminable in distinctions as he is rich in poetry and feeling; and Durham, whose favourite field is not Church questions, but who touches them often, and always with a master's hand, and many more, contemporary and subsequent, whom I do not name They thought they had a principle in their minds. Really they did. They were confirmed in that opinion by finding that they agreed with one another about it They also thought, or were under an impression, that they loved that principle as Scriptural. In their own apprehension also they felt bound to contend for it—they thought that was what they contended for. Great numbers of their countrymen also were under the imagination that an agreement with these men had come to pass within them. Some wrote books and some read them, and some even answered them; some went to banishment, some went to battle, some went to the hills, and were shot, or captured, and hanged, or starved, thinking in their own minds they had a belief, which they could not deny as long as they had it. On the strength of the idea that they were contending for this principle, men have differed about them ever since; some have blessed them for it, and some have banned them. Down comes the Dean of Westminster, and he tells us, Pooh! principle! not a bit of it; of course the honest men thought a principle was at the bottom of their minds, and of their battle; quite a mistake; fought just because they were Scotsmen; had to fight; couldn't help it; gallant fellows, though; and then he takes a survey of us from Andrew Melville's days down to the Disruption; and as he marks each successive trial of strength and endurance, he choruses, Magnificent! what independence! what sturdiness! what courage! magnificent!

"Yes, I reply, very magnificent; but if this be the true view, oh, what fools! what utter, arrant fools! what unchristian fools, that cursed the history of their country with the miseries, the divisions, the arrested development, the interrupted Christian activities, not for a principle, not even for a false principle, but for a mere doggedness which only fell into the mistake of supposing that it served a principle! What an array of fighting fools, from Andrew Melville down to the great name of Thomas Chalmers! And how great a man the Dean of Westminster, who has seen through them all!"

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*1. *Lectures on the History of the Church of Scotland.* By Arthur Penrhyn Stanley. (Murray.)

2. *Three Lectures on the Church of Scotland. With Especial Reference to the Dean of Westminster's Recent Course on that Subject.* By Robert Rainy, D.D. (Edinburgh: Maclaren.)

Sharp and rapid are some of the blows which follow, against the superficiality, the false colour, and, in fact, against the whole moral position taken by the dean. It would be unfair, however, to quote from him on points when we have not quoted from the first lecturer, but this emphatic passage we may give:—

"Meanwhile, he appeals to us outside the Establishment not to be so unreasonable as to propose to pull down Establishments, which satisfy in the way indicated such aspirations as his own. Now, I will make bold to answer this appeal on behalf—to speak first of them—of nine-tenths of those whom the dean has thus addressed. And I say that, just in so far as the Established Churches correspond to the dean's ideal, and in so far as that becomes clear, we will most certainly join with all our might to pull them down. More than that, there are plenty of men in the Established Churches who, on that supposition, will overcome the temptation of their position and come to help us. Churches of that kind, if they are to be called Churches, are a moral nuisance not to be tolerated for an hour. I mean Churches in which the whole power, the whole means of attraction which the State can employ, is devoted to support the principle that the Church of Christ as such, has no principles and no conscience—has no peremptory assertions to make, no distinct truth and no distinct life to represent and embody to the world. It would be treason to Christianity itself to connive at this for an hour."

Which of the two writers has the soundest ring, we leave our readers to judge.

"PEASANT LIFE IN THE NORTH."*

The author of "Peasant Life" has returned to his true attitude, and holds ground which almost none may dispute with him. In quiet, characteristic pictures of lowly and apparently uninteresting characters, he is unequalled. He has little elasticity of invention, and conspicuously failed when he tried his hand at incident and plot, in "Benoni Blake, M.D."; but he has a power which we can only characterise as unique in gradually wrapping the "dull "clods" of Scotch villagers in a kind of glamour, and making us interested in them, as if they were veritable creatures of romance. For he is full of sentiment and yet skilfully represses it. And in one respect at least this "Second Series" is even better than the first one. He writes with less attempt at disguising this real tendency under a veil of affected cynicism, while yet he is throughout sensible, shrewd, and deliberative—never allowing his "tendency to run away with him," or to give rise to fine writing. He is creative, fanciful, sentimental, and yet his story has all the effect of a simple record of fact. In this admission lies the recognition of a rare and most peculiar skill.

In this second series we have six sketches—all of them touched with the writer's characteristic humour and pathos, and testifying to his genial broad-mindedness and kindly tolerance. Sometimes a slightly coarse expression might have been relieved or dispensed with; but this is the chief fault we have to find with the book. Yet we have another something to and which may look like a complaint, though we would not dwell on it. It is a pity that the "Dyke-Builder," which is put first in the volume, has so many points of similarity to "Muckle Jock," whose portrait and whose history we are so little likely ever to forget. Willie Bain, the young "clacher," has not perhaps in himself the same depth of interest as Muckle Jock, but his story looks like a reflection of the tale referred to. The retiring shyness, the inability to express in any form his all absorbing passion for Kirsty Grant, inevitably recall the other story. We think of Muckle Jock mentally when we read:—

"And the young clacher stands by the cottage gable in the fading light, declaring 'It's a gran' nicht.' Ever so often he says it, yet he feels its grandeur not at all, for the presence of something grander or better, I suppose—the maiden, Christy Grant. Does he whisper soft somethings of her betterness, I wonder, while thus he lingers? Not at all. His only communication is the important fact, 'It's a gran' nicht.' Yet surely he has come miles out of his way to proclaim it, for he cannot have come for the cake and tea and herring with which he has been regaled by the old crofter, who now by the firelight is painfully shaving himself, which it were deadly sin to do on the morrow. He would linger, blessed in her presence, but the closing day warns him to be gone. It will be midnight before he can reach his village home. Yet was it sweet to linger. 'It's a vera gran' nicht, but I maun haist awa'. Mither 'ill be wunnerin',' said he.

"'Deed, ye'll need to draw yer feet gey fast to win hame afore the Sabbath, sae e'en be steppin',' she answered coolly.

"'It's gran',' said he. 'I wish ilka Saiturday nicht war like this one.'

"'Wi' ye; Saiturday nicht shud maist be lik' Sunday morn, if ye bevil it nicht,' said she with a toss of her head, for she rightly guessed that somewhat of the pleasure was referable to herself. 'I maun shut up the coo.'

"'Good nicht,' said he.

"'Good nicht,' said she, disappearing in the byre."

* *Peasant Life in the North: Sketches of the Villagers and Field-labourers in Glenaldie.* Second Series. (Strahan and Co.)

How Tom Murison, Jamie's old rival, who played such damage to his eggs in former times—nearly circumvents him by getting hold of Kirsty's affections, because he "wadna spaik," is admirably told.

"Jamphlin' Jamie," too, is very touching. The efforts of the pure, simple-hearted creature to get some one to love him, and the tricks that were played upon him while he was this way bent, are full of oddity and humour, illustrating well many rustic manners and customs in the north of Scotland. "Bell Fraser" turns out the "true mettle" at last, for all her rough fun and frolic, and the story winds up very satisfactorily.

Widow Macraw's many sore struggles are the counterpart of those of Kate Rose and her bairns. There are many Black Bremners about Scotch villages. Pity they could not all be dealt with as this one is represented as having been. But we have all the effect of poetic justice in this story without any of the feeling of it; for Mary Macraw, after her many sore trials and temptations, marries that James Moffat whom we remember in "The Bourtree," and who sees in her a likeness to the Lizzie Mowat that figures there, and whose death was so touching.

"Hetty" is good, even powerful, in its first part, where it is told how the bright-eyed, fair-haired orphan daughter of the ruined miller steals the heart of the strong blacksmith from Sarah, her fellow-servant, and suffers for it; but her conversion and reformation from untidiness and folly has a touch of improbability about it. The tale is not, however, without touches of real genius. "Queer Jean," and "The "Dressmakers" came out in *Good Words*—the only ones, we fancy, that have previously appeared, and we therefore presume they are familiar to most of our readers. Both are touching; and both show at once large knowledge of the world and of the secret workings of the human heart.

On the whole, the volume throughout is fresh and vigorous. It shows no falling off from the first series in point of decision and the power of getting fine effects out of very common-place characters. We are assured that it can but give pleasure in the perusal, and therefore we venture very cordially to recommend it to our readers, as not only an interesting but a highly instructive book.

DORE'S "LONDON."*

Parts 3 and 4 of this celebrated work now lie before us. Three of the four full-page engravings in the former are eminently characteristic of the artist's genius and idiosyncracies. In the view of "Bishopsgate-street," Crosby Hall, with its antique architectural mouldings and carvings, is the central object, but the street figures, though well grouped, have an unfinished look. M. Doré is quite at home in the plate representing a night scene at the door of a "Refuge," where a number of tramps in rags, and with the appropriate expression of countenance, are applying for admittance. This inimitable rendering of facial peculiarities is still more effectively exhibited in "Newgate. Exercise-yard," in which the shambling gait and forbidding features of the convicts as they walk round in single file, are skilfully depicted. "Greenwich. In the Season" is too fanciful but the starlight glimpse of the Thames is more effective than the fashionable figures in the balcony. Part 4 is designated the "grand boat-race number," but perhaps the first plate, which contains a sketch of Ludgate-hill, with the railway-bridge and St. Paul's in the back-ground, and the block of 'buses and the crowded thoroughfares, is more worthy of M. Doré's pencil than the more exciting scenes of the race. Two of the latter, however—the start, in which a crowded steamer is vividly sketched, and "The Return," a view at Putney-bridge—give opportunity for skilful use of the artist's well-known light and shade effects and apt grouping of figures. Next month he proposes to try his practised hand on the "Derby."

* *London a Pilgrimage.* By GUSTAVE DORE and BLANCHARD JERROLD. Grant and Co.

BRIEF NOTICES.

Breathings of a Better Life (Virtue) is a reprint of a very beautiful little selection, admirably arranged, by Lucy Larcom, of Philadelphia, though this is not here acknowledged. The book, however, well deserved reprinting, and Messrs. Virtue have in that regard done it all justice. The passages are selected from many sources, and the poetry quoted is very sweet and genuine for the most part, and we are not sure that the English editor did well in omitting the greater portion of the original preface, which certainly formed a very suitable overture to the whole. Messrs. Virtue also send us a reprint of *Bishop Burnet's History of the Reformation of the Church of England*, which is every way a valuable book; full of information and written in a quaint and easy yet dignified manner. Burnet is one of our best old ecclesiastical writers, and has a merit some of them do not have—he is never stiff and formal. He says, "I have given a true and clear account of the progress of the Reformation, in all those windings, and advances, and declinings, through which it was carried from its first beginnings till it was brought to a complete settlement under Queen Elizabeth; and this is done in such a manner that I hope the reader shall not find much cause to complain that the endeavouring to be short has made me either obscure or defective."

In *A Survey of Political Economy* (Elmonston and Douglas) Mr. John MacDonell has revised and reprinted some papers which he contributed to the *Scotsman* newspaper. They are, however, far above the ordinary run of newspaper articles, and very well deserve to be thus put together in a permanent form. Mr. MacDonell has faithfully studied the founders and masters in the science of political economy, but he follows no one slavishly, having brought a strong, independent intellect to the subject. He criticises Mr. Ruskin, as was to be expected, very severely, now and then, but others do not escape him. He is especially vigorous and original in his chapters on "credit" and "co-operation." We cannot at present venture on detailed criticism, but we may take notice of one salient point in the structure of the book; it is neither elementary enough for schools nor advanced enough for a higher text book, so that, while solid, thoughtful, and bold, it may for this cause miss the sale it so well deserves.

In *Scripture Readings for Schools and Families, with Comments, from Joshua to Solomon* (Macmillan), Miss YONGE gives us another instalment of a work calculated to be very useful. Every person knows her devotion to Scripture, her wide range of accurate knowledge, and the power of presenting results attractively. These volumes exhibit in fullest measure all these characteristics. Occasionally there is a little too much yielding to typology, but never in such a way as to become an obtrusive fault. Miss Yonge says, "I have "endeavoured to make the arrangement as chronolo-"gical as possible, but this cannot be done with cer-"tainty, as no date can be absolutely fixed before the "beginning of the kingdom and the establishment of "the schools of the prophets, whose history as well as "sacred song was written."

A Man's Thoughts, by the author of "The Gentle "Life" (Sampson Low, Son, and Co.), is another of those garrulous yet suggestive volumes by which Mr. Hain Friswell has already made a reputation. He has the essayist's knack; but he rather wants originality and subtlety; and hence he often seems to repeat himself. Such essays as those on "Diogenes" and "The Stage "Unreal" are very forced and affected; and, indeed, there is a vein of affectation throughout. But ever and anon we come on true things well and aptly said—felicitously conceived and uttered, and everywhere we have token of appreciation of great literary authorities. The volume is very chastely got up, and well adapted for presentation. Mr. Friswell, however, might have found a better and more suitable title.

The Song of the Cross. An Exposition of Psalm xxii. By JAMES FRAME. (Partridge and Co.) This is a book which will please not a few devout and simple-hearted people. The writer is already very favourably known as the author of several expository works on single portions of Scripture. His faith in the record is simple and undoubting: as much so as if the Church had never heard of the critical school and German theologians. From his own standpoint his exposition is very well done. It is free from all excess, and makes proof of a careful and prayerful study of the Word of God. The book is written mainly in the sermon style, being full of direct appeals to the conscience and the heart. Sometimes the language rises into eloquence.

The *Educational Calendar* for 1872 (Kempster and Co.) is certainly fitted to be very useful to a large class. It has evidently been compiled with care, and various improvements have been introduced, since its start six years ago. It is odd to come on the name of the Rev. John Selby Watson as one of the Board of Examiners at the College of Preceptors; but of course the book was at press before that sad tragedy took place which removed him from such honourable positions. The "Educational Calendar" will be found of great service to all who are engaged in the cause of education.

In *Westbourne-grove Sermons* (Marlborough and Co.), Rev W G. LEWIS has given a record of his twenty-five years' pastorate. The sermons are marked by clearness rather than depth; but they are well thought out, and points now and then are strikingly put. We have read with special pleasure "God's Silence" and the "Godly "Man's Heritage," both of which have in them much that is practical and suggestive. The volume has not been so carefully read for press as it might have been, and proper names have sometimes suffered.

Eden and Heaven, by M. L. CHARLESWORTH, author of "Ministering Children" (Seeley), is a series of brief meditations on life, judgment, and the world to come, couched in that pleasant and attractive style for which Miss Charlesworth is so distinguished. The volume is very neat, and would form a handsome present.

We can only mention some children's books and school-books. Messrs. Oliver and Boyd send us *First and Second Standard Reading Books*, by Mr. JAMES COLVILLE, whose repute as an editor is a guarantee of their fitness and the variety of their contents. We have also from the same publishers *Standard IV The Geo-*

graphical Primer, and *Standard V. The Geography of England*, which have evidently been compiled by Mr. Lawson with the utmost care. Messrs. Macmillan also send us two *Science Primers—Physics* and *Chemistry*—edited by Professor Balfour Stewart and Professor Roscoe, both well suited for their purpose, besides forming very pretty booklets; while Messrs. Bagster and Sons have forwarded the *Children of the Bible*, compiled by Elihu Burrett, a little work written in such a simple, graceful, and lively way as to be certain to interest boys and girls just able to read.

Mr. John Charles Curtis, who has done so much in the way of compiling school books and improving them, has given us a new *Elementary Geography of Great Britain and Ireland* (Simpkins), which seems very well adapted for schools or private use. Mr. Curtis is always methodical and careful in this kind of work.

THE FARM-LABOURERS' STRIKE.

A special meeting of the Warwickshire Chamber of Agriculture was held on Saturday, at which the "labour question," as it was described upon the agenda paper, was discussed at some length. Resolutions were passed, providing for a conference between properly appointed representatives of landowners, farmers, and labourers; recommending all payments to the labourers to be be made in coin, and suggesting that, whenever practicable, a system of piece-work should be adopted. The Earl of Denbigh, Mr. H. C. Wise, M.P., Mr. Mark Phillips, formerly M.P. for Manchester, and Mr. G. F. Muntz, were amongst the speakers.

A gathering of the Cambridgeshire and Isle of Ely Chamber of Agriculture was held on the same day, when after a long debate a resolution was passed, expressing regret at the agitation amongst the labourers, and declaring that the movement was not calculated to promote the interests of either the employer or the employed.

While the landowners of Cambridgeshire were [illegible] occupied, several hundred Buckinghamshire labourers assembled at Denham, near Uxbridge, where, after listening to some energetic speeches, steps were taken to form a union, and large numbers of names were given in. The movement has likewise extended into Suffolk, and in the village of Newton, near Sudbury, all the labourers have left work on the farmers refusing an advance upon ten shillings a week. There is similar news from several places in Northamptonshire, and a movement has begun in Dorsetshire and other western counties.

FOREIGN MISCELLANY.

Prince Frederick Charles of Prussia has arrived in Constantinople.

The Prince Bishop of Bolsano (Tyrol), has forbidden his diocesans, under "pain of damnation," to read the *Tagblatt* of Innspruck.

The King of the Belgians has requested the Ministry to thank Mr. Gladstone for his remarks respecting the independence of Belgium.

A Roman telegram states that King Victor Emmanuel has subscribed a large sum for the erection of a monument to Savonarola, and that several communes have followed His Majesty's example.

Terrible Boiler Explosion.—The steamer Oceanus exploded her boilers on Thursday on the Mississippi, above Cairo. The wreck afterwards took fire and was burnt. Out of 100 persons on board, sixty lost their lives. Many were burnt to death.

Madagascar.—French Threats.—Advices received at Toulon from the Ile de la Réunion, dated the 9th of March, announce that the French squadron off Madagascar was preparing to bombard Tamatave in consequence of some proceedings of the public functionaries there towards French subjects.

The Re-election of President Grant.—There has been a large meeting in New York of Republicans who are opposed to the re-election of President Grant. Mr. Horace Greeley, Mr. Schurz, and Mr. Trumbull took part in the proceedings. A coalition between the Democrats and the Republicans hostile to President Grant is predicted.

A Clever Trickster.—The notorious Jay Gould, of Erie notoriety, has, it is said, succeeded in turning his disgrace to profitable account. In anticipation of being turned out of the Erie boardroom, Mr. Gould purchased a great number of shares, 120,000 it is said, which have gone up enormously. Gould's gains are estimated at $3,240,000.

Abolition of French Passports.—Official notifications convey the welcome intelligence of the abolition of passports in France. From the 20th of April passports will no longer be required on the Franco-Belgian frontier or at the Channel ports. The only formality necessary to be gone through by travellers will be giving their names and signing the daily police reports.

The Late Professor Morse.—Yesterday memorial services were to be held all over the United States, and in all countries that will participate, in honour of the late Professor Morse, the telegraph inventor. It is desired to make these services simultaneous with those appointed to be held in the Hall of the House of Representatives at Washington on the evening of the day mentioned.

Wholesale Murder in France.—From the account published by the *Gironde* of the terrible murder of five persons at Barp, near Bordeaux, it appears that the crime was committed on Tuesday night, but was not discovered until the next morning. The house was occupied by the postman of the district, who was away at the time. The persons murdered were his father-in-law, his mother-in-law, his wife, and two of his children, one of whom was five years of age, and the other only sixteen months. Two elder children in an adjoining room escaped.

The Canadian Parliament was opened on the 10th by the Governor-General, who stated in his speech that the members had been summoned later than usual at the instance of the Home Government. He promised to lay the correspondence respecting the Washington Treaty before the House, and urged the members to give their serious attention to the subject. The Governor-General afterwards expressed his satisfaction at the promising condition of the country, and recommended a vigorous immigration policy, the enlargement of the canals, and the construction of the Pacific Railway. Monday, on the recommendation of the Governor-General, was observed throughout the Dominion as a Day of Thanksgiving for the recovery of the Prince of Wales.

The Famine in Persia.—The *Bombay Gazette* says that very encouraging and hopeful news has been received from Persia. There have been copious and timely rains in almost all parts of the country. The Government seems to be very active in relieving the poor and distressed. Thousands are employed in constructing roads and other works of utility. The Shah himself is said to be manifesting great interest in the relief operations, and seeing that the workmen are all regularly paid. Besides this those who are unable to work are fed and cared for—and their number is legion. In every city and town Government bakeries are open, and bread is distributed daily to the famishing crowds by order of the Shah. The Shah has lately purchased 50,000 tomans worth of flour, and has despatched Mirza Joosoof Khan, the late chargé d'affaires at Paris, to see personally that the flour and grain is duly purchased and brought to wherever supplies are wanted.

The School Inspection Question in Prussia.—The Prussian Government is evidently determined not to allow the new law as to school inspection to remain an idle letter. The Minister of Instruction and Public Worship has issued a circular inviting the provincial authorities to send in reports in reference to all the inspectors whom they think it necessary or desirable to replace by men more "free from religious prejudices." In several instances already there has been a withdrawal of the authorisations of ecclesiastical inspectors. It is believed by some that the Government will cancel the appointments of all inspectors who have given in their adhesion to the dogma of infallibility. The bishops, on the other hand, are also making ready for the fight. A conference of German prelates assembles at Fulda on the 9th inst. to take into consideration the attitude which should be observed by the Catholic clergy in reference to the new law, but no account of the result of their deliberations has yet been received.

Speech of Pius IX.—The Pope on Saturday received 400 foreigners from various countries. Replying to their address he successively blessed all the nations represented, recommending them to the prayers of Catholics. His Holiness praised the immense charity of France, and counselled certain French Catholics who have shown themselves too intolerant to use more gentleness. He also said, "I bless poor Italy, who is not free. Is she not bound in chains by this contribution of blood that is asked from her by the service in the army? I pray for Germany, now subjugated and divided by an anti-Catholic and ambitious spirit, that she may remain firm and constant. Let us pray to the Almighty to give strength to the German bishops, that they may uphold the rights of God, the Church, and Society. Let us pray for the conversion of the fools who call themselves 'Old' because they reintroduce old errors. Let us pray for Austria, who stands much in need of our prayers. I bless the Catholics of Ireland, Poland, and Holland, and the Catholics of America." The correspondent of the *Times* at Paris telegraphs that the remarks of His Holiness have given much satisfaction there, more particularly his rebuke to the Ultramontane journals for their intolerance.

Miscellaneous.

The Liquor Traffic.—A great meeting in support of the Permissive Bill is announced to be held in Exeter Hall to-morrow (Thursday), to be addressed by Sir Wilfrid Lawson, Bart., M.P., and other eminent advocates of the movement, whose names will be found elsewhere. This will be followed by a series of borough meetings in connection with the various "Permissive Bill Associations" recently established.

Mr. John Bright on the Alabama Question.—Mr. Bright has addressed a letter on the American "Case" to Mr. Cyrus W. Field, and the letter has been published in the New York *Evening Mail*, by permission of the writer. Mr. Bright expresses his surprise that such a case should have been submitted to the Geneva Tribunal, and speaks of the folly of bringing forward claims which cannot be proved by direct evidence. He thinks the American Government might well have been content merely to retain the consequential claims as historic evidence of its sense of the grievances it complained of, but without pressing them, and that this would probably have satisfied the British Government and people, and every reasonable man in the United States.

Crystal Palace National Music Meetings.—The applications from intending competitors are already rapidly coming in. Several large provincial societies from considerable distances have applied, and the prospects of the undertaking are very good. The 15th is the day named for receiving the applications, which must be lodged at the Crystal Palace on that day. The railway companies have made material reductions in their fares, available between the 26th June and 8th July inclusive, for the competitors at these meetings. Conveyance from London to the Palace is found by the Crystal Palace Company.

The Proposed Neutral History.—The *Athenæum* announces that Dr. William Smith is to edit "A Primary History of Britain," in which an attempt will be made to meet a difficulty which has already formed a topic of discussion at school boards; he will endeavour to exhibit the leading facts and events of our history, in a form "free from political and sectarian bias, and therefore suitable for schools in which children of various denominations are taught." A type suited to young eyes will, we are glad to hear, be adopted. Dr. Smith also promises an Elementary English Grammar.

Gleanings.

Nightingales have been singing at Bromley, Kent, since the 2nd instant. This date is unusually early.

One of the largest steamboats on the Mississippi is said to be commanded by a woman.

A quarrelsome couple were discussing the subject of epitaphs and tombstones, and the husband said: "My dear, what kind of stone do you suppose they will give me when I die?" "Brimstone, my love!" was the affectionate reply.

According to statistics obtained by the *Milk Journal* it appears that up to the end of March last, 1163 samples of milk have been analysed from various dairymen in London, and that only twenty-two honest dairymen have yet been discovered in the whole metropolis.

Not content with raising a tax on dogs, the Versailles legislators have extended it to cats; and henceforward every portière will be compelled to hand three francs every year to the Government for each head of the feline race in her possession.

Darwinism.—A mulbery leaf becomes a silk gown, and a silk gown becomes a—woman.—*British Medical Journal.*

The Pope's Black Cat.—The *Journal de Rome*, in contradicting the report as to the dinner given by the Pope to the Prince and Princess of Wales, states that almost the only guest ever seen at the table of his Holiness is a black cat whose "appellative derivation"—as the *Daily Telegraph* would term it—is Moretto. Moretto even enjoys sometimes the privilege of eating from the same plate as his master, and of being caressed by the august hand which dispenses so many benedictions.

Carlyle as a Verse Writer.—To the late Rev. Thomas Alexander, who was for twenty years Presbyterian minister at Chelsea, and during a considerable part of that time enjoyed an intimate personal friendship with his illustrious neighbour and countryman, Thomas Carlyle once sent the following, "with many regards":—

There was a Piper had a Cow,
And he had nocht to give her;
He took his pipes and play'd a spring,
And bade the Cow consider.
The Cow consider'd wi' hersel'
That mirth wad never fill her;
"Gie me a pickle ait strae,
And sell your wind for siller."

Chelsea, 3rd Feb., 1870. T. Carlyle.

This impromptu, written on a small scrap of notepaper, and mounted in an ebony frame, is to come under the hammer at the sale of Mr. Alexander's library this week.

The Bishop of Exeter and the Publican.—Dr. Temple recently held a visitation at Torrington (North Devon), and while his carriage was being harnessed for the return journey to Barnstaple intimated that he would "walk on." The Bishop took the old, hilly road, which is now but little used, and the coachman, unaware of, this fact, drove off, viâ Bideford, quite in another direction. For five miles his lordship trudged on, and becoming fatigued, and seeing no sign of his carriage, on arriving at Newton Tracey he asked a respectable publican and farmer there to give him "a lift." Boniface had a cart, but the cart was unlicensed, and he pleaded this objection against complying with Dr. Temple's wish. But the bishop was equal to the emergency; he was desirous to proceed, and would pay the cost of a licence. This anxiety aroused the publican's suspicions, who rejoined that if his visitor would "sit down and take a drop o' summat" he would go to Barum and get a licence. But for this preliminary the bishop could not wait, and urged his host to harness his cart at once and take out a licence on reaching Barnstaple. More convinced than ever of the character and occupation of the pedestrian, Boniface broke out, emphasising his denunciation with sundry strange oaths, "I know thee. Thou'rt one of they supervisor fellows that are always going about the country trying to trap poor folk about their carts." The astonished prelate mildly endeavoured to assuage the wrath of the irate publican by the statement that he was the Bishop of Exeter. "Nothin' o' the sort," retorted the other, "you won't trick me as you did my neigh-

bour t'other week, and get me fined 5*l*." So the bishop had again to sally forth, until he was picked up, about four miles from his destination, by the carriage which had, in the meanwhile, been sent out in quest of him from Barnstaple. The publican has since been chuckling over his own 'cuteness in "doing" the supervisor, and to a friend who called on Saturday he narrated the incident with great glee. "I know'd un," said he. "He wor got up like a sort o' gentleman varmer, wi' a pair o' gaiters or breeches, and a rummy sort o' hat, but he wor one o' they excise chaps, and I warn't goin' to be done, 'cause you see my neighbour was fined t'other day for taking his wife out for a drive."

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

Births, Marriages, and Deaths.

MARRIAGES.

WHYTE—JOY.—March 27, at the Congregational church, Lewisham, by the Rev. Morlais Jones, Robert Whyte, Esq., Lee-park, Blackheath, to Ruth Colman, third daughter of James J. Joy, Esq., Camden House, Lewisham.

CHEDBURN—CHARLES.—March 27, at the Presbyterian church, Whitehaven, by the Rev. Dr. Russell, of Bradford, brother-in-law of the bride, the Rev. W. S. Chedburn, of Berwick-on-Tweed, to Lucy Hannah, the fifth daughter of the late W. A. Charles, Esq., of Sheffield.

SENIOR—RHODES.—March 28, at Bar Church, Scarborough, by the Rev. J. Sidney Hall, Mr. Caleb Senior, of Huddersfield, to Ann, youngest daughter of Mr. Wm. Rhodes, of Sheffield.

DANDO—NUNNELEY.—April 3, at Market Harborough, by the Rev. R. P. Clarke, brother-in-law of the bridegroom, Charles Tidmarsh Dando, Esq., of Chatsworth House, Tyndalls-park, Clifton, to Ann, third daughter of the late Thomas Nunneley, Esq., of Market Harborough. No cards

MITCHELL—YOUNG.—April 10, at the Presbyterian church, Regent-square, London, by the Rev. J. O. Dykes, the Rev. Robert Alexr. Mitchell, M.A., of the Free Church of Scotland, East Kilbride, to Agnes, eldest daughter of Adam Young, Esq., Secretary to the Board of Inland Revenue.

BRUCE—GREENLEES.—April 11, at Park Church, Highbury, by the Rev. John Edmond, D.D., Robert Bruce, 12, Aberdeen-park-road, Highbury, to Mary Colville, eldest daughter of Robert Greenlees, 14, Milner-square, N.

DEATHS.

CLAPSON.—March 9, at Clifton, Elizabeth, widow of the Rev. Richard Clapson, of Exmouth, aged 78 years.

BARKER.—April 8, at her residence, Cambridge, Clara, relict of the late John Barker, of Highfield House, Duxford, Cambs, and daughter of the late Daniel Gurteen, Esq., of Haverhill, in her 61st year.

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Horniman's Pure Teas in packets have given general satisfaction, being exceedingly strong, of *uniform good quality, and truly cheap.* (2,538 Agents are appointed.)

HOLLOWAY'S PILLS.—MEDICINE FOR THE SPRING.—Diseases latent in the system throughout the winter will manifest themselves at the approach of warmer weather, unless the blood be freed from impurities and the body generally from noxious matters. Holloway's Pills have long since established the highest reputation for the full and efficient manner in which they accomplish this purifying purpose. These excellent pills search every organ, pervade every tissue, and successfully grapple with all deleterious substances, either by neutralising them or expelling them. Holloway's medicine promotes comfort, cheerfulness, health, and strength. The medicine is admirably adapted for the weak and delicate, whose frames are relaxed, whose nerves are unstrung, and whose digestions are upset by spring variations.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, April 10.

ISSUE DEPARTMENT.

Notes issued	£35,830,275	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin&Bullion	20,830,275
		Silver Bullion	
	£35,830,275		£35,830,275

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£13,304,036
Rest..... ..	3,155,315		
Public Deposits ..	9,253,947		
Other Deposits ..	22,316,316	Other Securities ..	25,890,492
Seven Day and other Bills	404,804	Notes	9,818,805
		Gold & Silver Coin	670,029
	£49,683,382		£49,683,382

April 11, 1872. GEO. FORBES, Chief Cashier.

Markets.

METROPOLITAN CATTLE MARKET, Monday, April 15.—The total imports of foreign stock into London last week amounted to 15,844 head. In the corresponding week in 1871 we received 8,599; in 1870, 8,396; in 1869, 13,895; and in 1868, 5,183 head. In sympathy with the heaviness in the Dead Meat Market, the cattle trade has been much depressed to-day. The total supplies of stock have been more liberal, owing to the larger receipts from abroad. The supply of beasts has been about an average. For all breeds the demand has been heavy. A few choice Scots from Aberdeen have made 5s. 2d., but other breeds have been quite 2d. per 8lbs. lower, the best Norfolk stock selling at 4s. 10d. to 5s. per 8lb. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,600 Scots and crosses; from other parts of England 250 various breeds; and from Scotland, 155 Scots. The market has been heavily supplied with sheep. The trade has been dull, and prices have fallen 4d. per 8lbs. The best Downs and half-breds, clipped, sold at 5s. 6d. to 5s. 8d., and occasionally, 5s. 10d. per 8lbs. Lambs were rather easier, at from 8s. to 9s. per 8lbs. Calves met a slow sale: and the demand for pigs was inactive.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	2	10 to	3	6	Prime Southdown	5	8	5	10
Second quality .	3	8	4	2	Lge coarse calves	4	4	5	0
Prime large oxen	4	4	4	10	Prime small .	5	4	6	0
Prime Scots . .	5	0	5	2	Large hogs . .	3	8	4	4
Coarse inf. sheep	3	8	4	4	Neat sm. porkers	4	6	5	0
Second quality .	4	6	4	10	Lamb	8	0	9	0
Pr. coarse wooled	5	0	5	6					

METROPOLITAN MEAT MARKET, Monday, April 15.—Fair supplies have been on offer. The trade has been quieter at our quotations. The imports into London last week consisted of 4 packages from Harlingen, and 1,159 packages from Hamburg.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	0 to	3	4	Middling do. .	4	4 to	4	8
Middling do. .	3	6	3	10	Prime do. . .	5	0	5	4
Prime large do.	4	0	4	4	Large pork . .	3	0	3	10
Prime small do.	4	6	4	8	Small do. .	4	0	4	8
Veal	4	8	5	4	Lamb	7	0	8	0
Inferior Mutton	3	8	4	2					

CORN EXCHANGE, MARK LANE, Monday, April 15

Of English wheat the supply was short this morning. From abroad arrivals are again liberal. The extent of business doing was checked by the present extremely fine weather, but the trade was steady, and English wheat sold at the prices of Monday last. Foreign wheat met a retail demand at previous quotations. Flour was unchanged in value. Peas and beans were firm. Malting barley was rather dearer, other descriptions were without alteration in prices. Indian corn sold slowly at last week's rates. Oats were more inquired after, and have improved in value fully 6d. per qr. since this day week. Arrivals at the ports of call are moderate, and the value of cargoes remains the same as last week.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red..	— to —	
Ditto new.. ..	49 to 54	
White	— —	
„ new ..	55 60	
Foreign red ..	52 55	
„ white ..	56 60	
BARLEY—		
English malting	29 31	
Chevalier.. ..	36 41	
Distilling.. ..	29 33	
Foreign	27 30	
MALT—		
Pale..	— —	
Chevalier.. ..	— —	
Brown	51 56	
BEANS—		
Ticks	30 32	
Harrow	33 34	
Small	— —	
Egyptian.. ..	30 31	
PEAS—		
Grey	32 to 33	
Maple	36 38	
White	36 40	
Boilers	36 40	
Foreign	36 40	
RYE—	36 38	
OATS—		
English feed ..	21 24	
„ potato..	26 32	
Scotch feed ..	— —	
„ potato..	— —	
Irish Black ..	18 20	
„ White ..	18 21	
Foreign feed ..	16 19	
FLOUR—		
Town made ..	45 50	
Best country households ..	39 42	
Norfolk & Suffolk	37 38	

BREAD, Monday, April 15.—The prices in the Metropolis are, for Wheaten Bread, per 4 lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

PROVISIONS, Monday, April 15.—The arrivals last week from Ireland were 144 firkins butter and 4,731 bales bacon; and from foreign ports 21,374 packages butter, and 1,423 bales and 417 boxes bacon. Irish butter moves off slowly at most irregular prices. Bacon has sold well, and the market closed very firm, 4s. per cwt. higher. Lard or Hams nothing particular to notice.

COVENT GARDEN MARKET, Friday, April 12.—We are doing but a very moderate amount of business, and that not of the usual character for this period of the year. Prices remain without much alteration. Continental supplies are large, comprising asparagus, young carrots, young turnips, artichokes, and salading. Pears are nearly over, the only variety left worth noticing being Easter Beurre, some samples of which of fine quality are to hand from the Western States of America. Apples extremely short.

HOPS.—BOROUGH, Monday, April 15.—An improved tone is noticeable in our market, and a fair business has been transacted in our new hops and yearlings of fine qualities at late rates. Factors' supplies are now getting very short, and with a sharp demand would immediately be exhausted. The inquiry for foreign hops has been limited. Alost are in the best request on account of their comparatively low figure. The continental markets are reported quiet, but firm. Latest advices from New York report a healthy trade, the complete exhaustion of the last growth, compelling consumers to turn their attention to yearlings and olds. Mid and East Kent, 10*l*. 10s., 12*l*. 12s., to 17*l*.; Weald, 8*l*. 10s., 9*l*. 9s., to 10*l*. 10s.; Sussex, 7*l*. 15s., 8*l*. 8s., to 9*l*. 9s.; Farnham and country, 11*l*. 11s., 13*l*. to 16*l*. Yearlings—Mid and East Kent, 3*l*., 4*l*. 4s., to 6*l*. 10s.; Weald of Kent, 3*l*., 4*l*., to 5*l*. 15s.; Sussex, 3*l*., 3*l*. 10s., to 5*l*. 5s.; Farnham and country, 6*l*. to 7*l*.; Olds, 1*l*. 5s., 1*l*. 10s., to 2*l*.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, April 15.—The markets have been moderately supplied with potatoes. The demand has been more active, at our quotations. The imports into London last week consisted of 92 tons from Dunkirk. Regents, 85s. to 130s. per ton; Rocks, 85s. to 100s. per ton; Flukes, 100s. to 150s. per ton; Victorias, 95s. to 145s. per ton.

SEED, Monday, April 15.—English cloverseed continues scarce, and dark purple samples of new still bring high figures. There are few common samples of home-grown, the red on the market being mostly American, and for this prices have been very irregular, holders being anxious sellers to clear off their stocks. The fine summer-like weather of the past week has brought forward more buyers, but small quantities for immediate use are only taken. Fair qualities can be bought at 51s. to 52s. per cwt., very select up to 56s. White seed was steady in price and demand. The best new trefoil was saleable on former terms, but secondary sorts and all old could be secured on lower terms. Canaryseed was fully as dear. Large hempseed brought as much money. Grass seeds were taken off at former quotations. Large Hamburg tares sold more freely, and prices have recovered from the low sales previously effected.

WOOL, Saturday, April 15.—The wool market has been steady in tone; but the business doing has not been extensive. Choice lustres have been in fair request, but other sorts have sold slowly.

OIL, Monday, April 15.—Linseed oil has been quiet, at late rates. Rape has sold slowly. For other oils the demand has been inactive.

TALLOW, Monday, April 15.—The market has been quiet. Y. C., spot, new 57s., old 47s. 6d. per cwt. Town tallow, 42s. 6d. net cash.

COAL, Monday, April 15.—Market without alteration from last day. Hettons South, 21s. 3d.; Hawthorn, 20s.; Tunstall, 20s. 9d.; Hartley's, 20s. 9d.; Ryehopes, 20s. 3d. Ships fresh arrived, 28. Ships at sea, 15.

Advertisements.

GREAT REDUCTION IN PRICE.

GROVER AND BAKER'S

DOUBLE-LOCK AND ELASTIC STITCH

SEWING MACHINES,

Long acknowledged as

THE BEST,

Are now also

THE CHEAPEST.

THE NEW HAND MACHINES

Are superior to all others.

GROVER AND BAKER,

150, REGENT ST., LONDON, W.; 59, BOLD ST., LIVERPOOL; and 101, SAUCHIEHALL ST., GLASGOW.

Every Machine guaranteed. Instruction gratis.

Illustrated Prospectus and Samples of Work sent post free.

INVALID NURSE and COMPANION.—A LADY with three years' experience in nursing WISHES to meet with an ENGAGEMENT as above. Good references. — Address, H. M., Miles' Circulating Library, Upper-street, Islington.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

ROYAL POLYTECHNIC.—ENTIRELY NEW ENTERTAINMENTS.—A New Version of the SLEEPING BEAUTY, by Mr. George Buckland, assisted by Miss Alice Barth and Miss Florence Hunter. Splendid Scenery and Dissolving Views.—Lecture, by Mr. J. L. King, on MONT CENIS and its TUNNEL.—Musical Entertainment by the CREMONA FAMILY on Twenty Instruments, in Costumes of Various Nations. — New Mystical Sketch, entitled, MEDDLING WITH MAGIC! introducing, with many other illusions, the famous POLYTECHNIC GHOST.—The AFRICAN CONJUROR, Alexander Osmann.—The New VIOLIN PIANO.—And a thousand other Entertainments. Open twice daily, at 12 and 7. Admission 1s. Manager, Mr. R. F. Chapman.

CHLORALUM. An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin,
11th September, 1871.

Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,
CHAS. A. CAMERON, M.D.,
Professor of Hygiene, Royal College of Surgeons, and Analyst of the City of Dublin.

CHLORALUM IS DISINFECTANT.

CHLORALUM IS A SALINE ANTISEPTIC.

CHLORALUM IS ASTRINGENT.

CHLORALUM is sold in quarts, 2s.; pints, 1s.; half-pints, 6d. By the gallon, 5s. In large quantities by special contract at greatly-reduced prices.

CHLORALUM FOR CHOLERA.

CHLORALUM FOR SICK ROOMS.

CHLORALUM POWDER.

CHLORALUM POWDER IS HARMLESS.

CHLORALUM POWDER.—The best stable disinfectant Chloralum Powder will be found invaluable in—

Hospitals	Cowsheds
Close and Ill-Ventilated Apartments	Alleys and Roads
Earth Closets	Sewers and Gulleyholes
Dustbins	In the Dairy and all kinds of Provision Stores
Wine and Beer Cellars	In the Kennel, and in Poultry-houses
Stables	

Chloralum Powder is not caustic or hurtful in any way, and although it absorbs moisture, it does not deteriorate by keeping.

Casks, 1 cwt., for 15s., and in 6d. and 1s. packets.

CHLORALUM WOOL.

CHLORALUM WOOL IN SURGERY.

CHLORALUM WOOL IN HOSPITALS.

CHLORALUM WOOL.—The New Styptic and Antiseptic Surgical Dressing. In pound and half-pound packages, at 6s. per lb.

CHLORALUM WADDING.—CHLORALUM WADDING, in sheets, price 2s. 6d.

Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool cannot convey infection.

CHLORALUM IS SOLD BY ALL CHYMISTS.

CHLORALUM CO.:—1 and 2, Great Winchester-street buildings, E.C.

BAPTIST ANNIVERSARIES, 1872.

Thursday Morning, April 18.

BAPTIST MISSIONARY SOCIETY,

Introductory Prayer Meeting at the Mission House, Castle Street, Holborn. The Hon. and Rev. B. W. Noel, M.A., will preside. Service to commence at Eleven o'clock.

Thursday Evening, April 18.

BRITISH AND IRISH BAPTIST HOME MISSION,

Annual Sermon at Walworth-road Chapel. Preacher—The Rev. J. P. Chown, of Bradford. Service to commence at Seven o'clock.

Friday Evening, April 19.

BAPTIST BUILDING FUND,

Annual Meeting in Bloomsbury Chapel. Chairman—Rev. S. H. Booth. Speakers engaged—Revs. Dr. Burns, R. Glover, and J. Teall. Chair to be taken at Seven o'clock. Tea and Coffee in the Lecture-room at Six o'clock.

Friday Evening, April 19.

BAPTIST MISSIONARY SOCIETY,

Welsh Annual Meeting, at Baptist Mission House, Castle-street, Holborn. Chairman—Rev. Thos. Price, D.D., of Aberdare. Speakers—Revs. A. J. Parry, of Cloughfold; R. A. Jones, of Swansea; J. J. Brown, of Birmingham; and R. H. Roberts, B.A., of Cornwall-road, London. Chair to be taken at Seven o'clock.

Lord's Day, April 21.

BAPTIST MISSIONARY SOCIETY,

Annual Services in various Chapels of the Metropolis. For particulars, see the "Missionary Herald" for April.

Monday Morning, April 22.

BAPTIST UNION

OF GREAT BRITAIN AND IRELAND,

Annual Session at the Baptist Mission House, Castle-street, Holborn. Devotional Service, conducted by Rev. C. M. Birrell, the Retiring Chairman. Chairman—Rev. Thomas Thomas, D.D., President of Pontypool College. Proceedings—The Chairman's Inaugural Address and the Report of the Committee. Devotional Service to commence at Eleven o'clock.

N.B.—The Gallery will be open to the Public.

Monday Evening, April 22.

BIBLE TRANSLATION SOCIETY,

Annual Meeting at Kingsgate-street Chapel, Holborn. Chairman—J. J. Smith, Esq., of Watford. Speakers—Revs. C. Bailhache, of London; A. McKenna, of Chittagong; and Thos. Bailey, of Cuttack, Orissa. Chair to be taken at Half-past Six o'clock.

Tuesday Morning, April 23.

BAPTIST MISSIONARY SOCIETY,

Annual Members' Meeting, at the Mission House, Castle-street, Holborn. Chair to be taken at Half-past ten o'clock.

Afternoon, April 23.

BRITISH AND IRISH BAPTIST HOME MISSION,

Annual Members' Meeting, at Bloomsbury Chapel. Chair to be taken at Half-past Three o'clock. Tea at close of Meeting.

Evening, April 23.

BRITISH AND IRISH BAPTIST HOME MISSION,

Annual Meeting at Bloomsbury Chapel. Chairman—G. T. Kemp, Esq., of Rochdale. Speakers—Revs. T. W. Medhurst, of Portsmouth, formerly Missionary in Ireland; D. Macrory, Missionary in Ireland; C. H. Spurgeon, Metropolitan Tabernacle; and Rev. J. G. Oncken, Hamburgh. Chair to be taken at Half-past Six o'clock.

Wednesday Morning, April 24.

A Missionary Breakfast in the Library of the Mission House, Castle-street, Holborn, on behalf of the

ZENANA MISSION IN INDIA.

Chairman—Angus A. Croll, Esq., J.P. Speakers—Lieut.-Col. Sandwith; J. C. Parry, Esq., of Delhi; Rev. E. White, of London; and Rev. W. Sampson, of Folkestone. Breakfast at Nine o'clock. Tickets, Half-a-crown each, to be had at the Mission House, and of the Hon. Secretaries, Mrs. Angus and Mrs. Frank Smith, and of Members of the Committee. As admission is only by Ticket, it is necessary that application should be made beforehand.

Evening, April 24.

BAPTIST TRACT SOCIETY,

Annual Meeting, at Exeter Hall (Lower Room). Chairman—Rev. Joseph Angus, D.D. Speakers—Revs. A. Ashworth, of Bramley; David Macrory, of Derryneil; J. G. Oncken, of Hamburgh; and W. Willis, Esq., of the Temple. Chair to be taken at Six o'clock.

Wednesday Morning, April 24.

BAPTIST MISSIONARY SOCIETY,

Annual Sermon at Bloomsbury Chapel. Preacher—The Rev. Charles Stanford, of Camberwell. Service to commence at Twelve o'clock.

Wednesday Evening, April 24.

Annual Sermon at Walworth-road Chapel. Preacher—Rev. H. Sheen, of Stamford Hill. Service to commence at Seven o'clock.

Hymns for these Services may be had at the Mission House.

Thursday Morning, April 25.

BAPTIST UNION

OF GREAT BRITAIN AND IRELAND,

Annual Session at Walworth-road Chapel. Chairman—Rev. Thomas Thomas, D.D. Proceedings—Devotional Service, conducted by the Rev. Philip Dickerson. Paper by the Rev. Dr. Culross on "The Divine Order of Christian Work"; and other business. Chair to be taken at Half-past Ten o'clock.

N.B.—The Galleries will be open to the Public.

The Ministers and Delegates will dine at the Metropolitan Tabernacle, by invitation of the London Baptist Association. Tickets to be obtained of the Secretary, the Rev. J. H. Millard, not later than the first day of the Session.

Thursday Evening, April 25.

BAPTIST MISSIONARY SOCIETY,

Annual Meeting at Exeter Hall. Chairman—Sir Donald McLeod, C.B., K.C.S.I., late Lieutenant-Governor of the Punjaub. Speakers—The Revs. Dr. Turner, of the Samoa Islands, South Seas; J. T. Brown, of Northampton; W. Wilson, of the Fiji Islands; and B. Millard, of Jamaica. The Rev. J. T. Brown will refer to the Indian Mission of the Society; the other speakers will give missionary intelligence from the Missions to which they respectively belong. Tickets for the Meeting may be obtained at the Mission House, or at the Vestries of the Metropolitan Chapels. Chair to be taken at Six o'clock.

Friday Evening, April 26.

BAPTIST MISSIONARY SOCIETY,

Young Men's Missionary Association, Annual Meeting at King's Weigh House Chapel, Fish-street-hill. Chairman—Edward Rawlings, Esq. Speakers—Revs. W. Braden, of London; T. W. Handford, of Bolton; H. Platten, of London; and A. McKenna, from India. Chair to be taken at Seven o'clock.

BURN the "STAR" NIGHT LIGHTS.

SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL.

The ANNUAL PUBLIC MEETING will be held on Wednesday evening, May the 1st, at the METROPOLITAN TABERNACLE, at Seven o'clock.

ISAAC HOLDEN, Esq., will preside, and the following gentlemen have engaged to attend:—R. M. Carter, Esq., M.P.; H. E. Crum-Ewing, Esq., M.P.; Rev. R. W. Dale, of Birmingham; Neville Goodman, Esq., M.A., of Cambridge; A. Illingworth, Esq., M.P.; Rev. Dr. Landels, E. Miall, Esq., M.P.; Duncan M'Laren, Esq., M.P.; Rev. J. G. Rogers, B.A.

Tickets of admission may be obtained at the Society's offices, or by letter addressed to the secretary.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet-street.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The FORTY-SECOND ANNUAL MEETING of the CONGREGATIONAL UNION will be held in London on the 6th, 7th, and 10th days of May next.

On Monday Afternoon the ANNUAL BUSINESS MEETING will be held in WEIGH HOUSE CHAPEL. Tea and Coffee in Lecture Hall at Five o'clock. The Chair will be taken by Dr. JOHN KENNEDY at Six o'clock.

The ordinary SESSION of the UNION will be held in POULTRY CHAPEL on Tuesday and Friday, May 7th and 10th, at 9.30 a.m. Papers will be read by the Rev. S. Hebditch (Bristol), on "Genuine Revival of Religion"; by the Rev. J. G. Rogers (Clapham), on the Question, "How the element of religion in Primary education is to be provided for"? by Dr. Mullens, on "Church Councils; and, by the Rev. A. Thomson (Manchester), on "The Moral Condition of Society Viewed in Relation to the Church's Work."

The FOUNDATION-STONE of the MEMORIAL HALL will be laid by JOHN REMINGTON MILLS, Esq., on the Afternoon of Friday, 10th May, at Four o'clock.

On the Evening of the same day a CONVERSAZIONE will be held in CANNON-STREET HOTEL. Tea and Coffee at Five o'clock. The Chair will be taken by HUGH MASON, Esq., Ashton-under-Lyne, at Six o'clock.

ALEXANDER HANNAY, Secretary.

18, South-street, Finsbury, 16th April, 1872.

EVANGELISATION SOCIETY, 18, BUCKINGHAM-STREET, STRAND, W.C.

This Society has been established for several years for the purpose of co-operating with ministers and others in promoting Evangelistic work throughout the country. All expenses are paid when necessary. The meetings to be held on neutral ground when possible. Evangelists of all ranks in life go out for this Society. As long a notice as possible is requested. Apply to the Honorary Secretary, 18, Buckingham-street, Strand, W.C.

MISSIONS TO CHINA.

The ANNUAL MISSIONARY MEETING of the PRESBYTERIAN CHURCH in ENGLAND will be held (D.V.) on the Evening of Wednesday, 1st May, in EXETER HALL, at Seven o'clock, the Right Honourable the Earl of CAVAN in the Chair.

The following will take part in the Meeting:—The Moderator of Synod; Rev. Carstairs Douglas, from Amoy; Dr. James L. Maxwell, from Formosa; Rev. Donald Fraser, D.D.; Rev. Adolph Saphir; Rev. W. P. Mackay, of Hull; Rev. Dr. Patterson, of Chicago; and Mr. Brownlow North.

Tickets may be obtained from the Office-bearers of the Presbyterian Churches in London.

THE PERMISSIVE PROHIBITORY LIQUOR BILL.—A great MEETING of the members and friends of the UNITED KINGDOM ALLIANCE, in support of the Second Reading of Sir Wilfrid Lawson's Permissive Bill, will be held in EXETER HALL, Thursday, April 18. Chair taken at Seven o'clock by BENJAMIN WHITWORTH, Esq., J.P.

Addresses will be delivered by Sir Wilfrid Lawson, Bart., M.P., W. S. Allen, Esq., M.P.; M. R. Dalway, Esq., M.P.; C. Gilpin, Esq., M.P.; W. Johnston, Esq., M.P.; S. Pope, Esq., Q.C., Recorder of Bolton; J. B. Gould, Esq., American Consul, Birmingham; Rev. J. Clifford, M.A., LL.B.; J. H. Raper, Esq.

Tickets of admission to reserved seats 1s., and for the area (free) may be obtained at the London offices, 52, Parliament-street, S.W.; Clarke and Co., 13, Fleet-street; Curtice and Co., 6, Booksellers'-row, and No. 13, Catherine-street, Strand; Partridge and Co., 9, Paternoster row; and from all the officers of the Metropolitan Boroughs' Permissive Bill Associations.

HARMONIUMS.—Great Eastern Musical Instrument Warehouse, 263, Whitechapel-road, London. Harmoniums from £5 upwards. All other Musical Instruments at moderate prices. Goods sent to all parts on receipt of P.O.O. Price List free. All Sheet-Music half-price post-free.

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CONGREGATIONAL PASTORS' INSURANCE-AID SOCIETY.

The EIGHTEENTH ANNUAL MEETING will be held at the CONGREGATIONAL ROOMS, 18, South-street, Finsbury, on Tuesday, April 23rd.

The Chair will be taken by W. R. SPICER, Esq., at Three o'clock.

CHARLES FOX VARDY, Hon. Sec.

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A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll. London.

JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

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